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HAGIOGRAPHICA
HIBERNICA

SUBSIDIA HAGIOGRAPHICA 15

MISCELLANEA HAGIOGRAPHICA HIBERNICA

VITAE ADHUC INEDITAE SANCTORUM MAC CREICHE NAILE CRANAT

AD FIDEM CODICUM MANU SCRIPTORUM RECOGNOVIT
PROLEGOMENIS NOTIS INDICIBUS INSTRUXIT

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IMPRIMIS MICHAELIS O'CLERY

QVI INTER PERSECVTIONIS PROCELLAS

INTER BELLA TAM CIVILIA QVAM EXTERNA

IN EXSILIO ET EGESTATE

MONVMENTIS PATRIAE LINGVAE ET HISTORIAE SERVANDIS

CONSTANTEM OPERAM NAVAVERVNT

HOS MEOS QVALESCVMQVE LABORES

D. D. D.

PREFACE

This volume, as its name implies, is made up of various elements. The character and contents of the different parts of which it is composed are sufficiently explained in the separate Introductions prefixed to each of them; in which I have also recorded the valuable help which I have received from several learned friends. Here I would add that my friend and pupil the Rev. Paul Grosjean, S.J., has placed me under great obligations by collating afresh with the originals my transcripts of the Lives of Mac Creiche, Naile and Cranait, which were made many years ago, without any immediate idea of publication, and by the immense pains which he has bestowed on the correction of the proof sheets.

I would also once more record my gratitude for unfailing courtesy and help to the authorities of the various Libraries which I have visited in the course of my studies ; at Brussels, the Bibliothèque Royale; at Dublin, the Franciscan Convent, the King's Inns Library, Primate Marsh's Library, the Royal Irish Academy, and Trinity College; at Maynooth, St. Patrick's College; in London, the department of MSS., British Museum; at Oxford, the Bodleian Library.

Lastly I would add my thanks to the Society of Bollandists for undertaking the publication of a volume which I fear will appeal only to a very limited public.

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Corpus Christi College, Oxford,
July 18th 1924.

LIFE OF MAC CREICHE

INTRODUCTION

This Life is here printed from the only existing MS., Brussels, Royal Library, Nos. 2324-40, ff. 87 r° - 98 r°. This is one of the O'Clery MSS., and is described in *Bethada Náem nÉrenn*, t. I, pp. XII ff. In the colophon attached to the Life Michael O'Clery tells us that he transcribed it in the year 1634, from a copy made by Melaghlin O'Callannan in 1528, for the 'coarb', or successor, of Mac Creiche at Cell Maelodrain (Killoran, barony Owney and Arra, Co. Tipperary).

With the exception of a few lines cited by O'Curry in his *Manuscript Materials*, pp. 630-2, and another short passage cited by Professor Macalister in his monograph on Inis Celtra [1], p. 135, the Life has not been previously printed.

It cannot be said that it is a favourable specimen of Irish Hagiography. In the first place, the text is in places obviously corrupt, especially in the metrical portions; and, as no other MS. is known, the only remedy available is conjecture; and the translation is in several passages only tentative. In revising the translation I have had the valuable assistance of Miss Maud Joynt, whose Irish scholarship is as accurate as it is extensive; she has read the whole of the translation in manuscript, and made many valuable suggestions and corrections, as well as several excellent emendations of the text [2]. But there still remain passages which have resisted our combined efforts.

But, apart from textual corruption, the narrative is often confused and the sequence of events obscure. For example, at the end of § 17, it looks as if a shorter version of the same incident had been conflated with the fuller account which precedes. In § 1 the saint is made son of Pesslan (an obviously non-Irish name), and in § 10 is said to have been a fosterling of St. Ailbe; but in § 46 *ad finem* he seems to be made an actual son of an Ailbe, who is called the war dog of Sliab Crot. In § 48 a

[1] On this, see below. [2] Notes to text and translation which are due to Miss Joynt are marked with the initial J; but these represent only a small fraction of her labours.

story seems implied which is not given in the prose narrative; but the translation is not quite certain.

Like some other Irish Lives, this Life is overloaded with dreary and prolix poems. I do not however think that the whole Life was originally metrical. The poems seem based on the prose narrative, not vice versa.

On the other hand the writer has local knowledge; the details in §§ 2, 15, 16, 18, seem to suggest an eye witness.

The Life is utterly unhistorical, and the very existence of the hero of it extremely shadowy. This is indicated by the fact that we are never once told his real name. Mac Creiche, Son of plunder, is a mere nickname, derived from his alleged rescue of the prey taken from the Ciarraige by a plundering expedition of their neighbours the Eoganacht of Killarney. His previous name, we are told on this occasion, was Mac Croide Ailbe or Mac Ochta Ailbe, i.e. Son of Ailbe's heart or bosom; but this again is a mere nickname due to the tradition of his having been a favourite pupil of that saint. This relationship is mentioned also in the Life of Ailbe, most clearly in the recension of the *Codex Salmanticensis*, § 37 : ' Alio tempore exiit Albeus ad ciuitatem Ultani, ut ibi uisitaret alumpnum suum, scilicet Maccreky [1]. '

Unfortunately, the Life of the master is itself so shadowy that it cannot confer any historical reality on the pupil. I have discussed the character of that Life in the Introduction to *Vitae Sanctorum Hiberniae*, t. I, pp. XXVIII-XXXI, CLXXXIII. The view there advocated, that Ailbe is a saint of the fifth and sixth centuries, is consistent with the fact that Aed, son of Eochaid Tirmcharna, King of Connaught, one of the few historical characters occurring in the Life of Mac Creiche, was killed in 576 according to the Annals of Ulster (= 577).

Another mention of Mac Creiche is found in the most apocryphal part of the Life of St. Enda of Aranmore, where he is one of a deputation of three sent from Aran to Rome to obtain a decision as to the abbacy of the island : ' Unanimi igitur consensu... missi sunt tres uiri fide digni, scilicet Finnianus iunior, et Mac Crichi nomine, et Erlatheus [2]. ' And here also, as in our Life, he is associated with Ailbe, and with Aran [3]. Enda also is probably a saint of the fifth and sixth centuries. On this view, association with Brendan of Clonfert [4] (ob. 577 or 583) is also possible. But indeed the length of life attributed to Mac Creiche, as to

[1] *Acta Sanctorum Hiberniae ex Codice Salmanticensi*, col. 251; cf. V. S. H. i. 58; by the ' ciuitas Ultani ', Ardbrackan is probably meant. [2] V. S. H. i. 71.
[3] Ib. 69; cf. ib. LXII ff. [4] Infra §§ 47, 48.

many other Irish saints, would suffice to cover a multitude of chronological sins.

But perhaps the most interesting mention of Mac Creiche is in the Life of St. Columba of Terryglass in *Codex Salmanticensis*, § 15 : 'Post hec exiit Columba in fines Connactorum... tenuitque alia loca circa stagnum nomine Dercderc... Apparuit ei angelus Domini dicens ei : Surge ad insulam Keltra. Inuenit ibi quendam uirum senem nomine Maccriche. Cui angelus dixit : Hanc insulam relinque sancto Columbe, et perge ad alium locum et esto monachus ei (? ibi)[1].' We may notice in passing that this passage agrees with our Life in representing the saint as a very aged man. But a yet more interesting fact is that, as Professor Macalister has shown in his Monograph on the *History and Antiquities of Inis Celtra*[2] (in Lough Derg), pp. 132-6, there exists on that island a cell which answers almost exactly to the description of the hermitage given at the beginning of our Life, to which the Saint retired for his lenten penances. This hermitage and these ascetic practices of the Saint are alluded to in a passage which probably contains the earliest mention of him, the twenty-seventh stanza of Cuimmin of Connor's poem on the Saints of Ireland. It is there said :

> Carais Mac Reithe an chrabaid
> Carcair cruaidh is í idan;
> Ó initt co caisc gan cáin,
> Acht mad páin ocus biror[3].

That is :

> Mac Reithe of the (ascetic) devotion loved
> A hard but pure prison;
> From Shrove-tide to Easter without tribute,
> Except bread and cress.

A note appended to the poem identifies the author with Cuimine, bishop of Nendrum, whose death is placed both by the Four Masters and by the Annals of Ulster in 658 (= 659). But the author himself in the last verse gives his name as Cuimmin *of Connor*, and it is possible that the identification of him with Cuimine of Nendrum may be due to a con-

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[1] *Cod. Sal.* u. s., col. 453. My attention was recalled to this passage by Professor Macalister's monograph mentioned below; when I originally read the passage many years ago, I had no special interest in Mac Creiche. [2] *Proc. Royal Irish Academy*, vol. xxxiii, section C, No. 6 (1916). [3] *Zeitsch. Celt. Phil.* i. 64. Mac Reithe is probably only bad writing for Mac Creiche. If it were genuine, it would mean Son of a Ram.

fusion; for the entry in the Annals of Ulster runs thus : Dimma *niger* epscop Condire, 7 Cummeni epscop Naendroma... *mortui sunt;* i.e. Dimma Dub, bishop of Connor, and Cuimine, bishop of Nendrum, died. But however this may be, the poem cannot possibly be as early as the seventh century; Dr. Stokes, the editor, would place it in the eleventhor twelfth.

As regards other characters mentioned in the Life; of Cremthann or Crimthann, son of Cobthach, the plundering chief of the Eoganacht, with his numerous progeny, I can find no trace in the Annals, with the possible exception, pointed out to me by Miss Joynt, of Aed Bennain. In the Chron. Scotorum, s. a. 619, we have the death of ' Aed Bendan, airdri Muman, dond Eoganacht '[1]. That he is called over-king of Munster might be regarded as a fulfilment of Mac Creiche's prophecies about him in § 25.

The least historical of all these characters is the alleged king of Corcumruad, Baeth-brónach (i.e. the foolishly sorrowful)[2], who had never smiled or laughed. Evidently he has been transplanted bodily from some folk-tale of a king who never smiled. We should have expected the saint to work some miracle which would rouse the melancholy monarch to merriment; but instead of this we have only the common-place issue of grants of land.

This shadowy character of Mac Creiche is further illustrated by the fact that, though Michael O'Clery copied his Life at great length, he and his associates found no place for him in their *Martyrology of Donegal;* though they cite this Life as an authority for Luchtigern at April 28th. Evidently they did not even know the date of his festival[3].

Mac Creiche is a very local saint; through his mother he is said to be connected with the Ciarraige (Kerry), but his father belongs to Corcumruad (in the wider sense); and the only mark, as far as I know, which Mac Creiche has left on the topography of Ireland, is the parish of Kilmacrehy in the barony of Corcumroe, Co. Clare; O'Clery however, in his colophon, speaks of a ' coarb ', or successor, of Macrehy at Cell

[1] Cf. also the Annals from the Book of Leinster, in Vita Tripartita, p. 516; and *Four Masters*, V. 1792-3. [2] Miss Joynt points out that other names compounded with *báeth*, foolish, occur; and suggests that such uncomplimentary names may have been given in order to avert the evil eye. If Báeth-brónach were a genuine name of this kind, then the story that he had never laughed or smiled might be a later invention to account for the name. [3] Nevertheless in Colgan's draft scheme (V. S. H. t. I, p. x), the name Maccretii occurs at Aug. 11.

Maelodrain (Killoran, bar. Owney and Arra, Co. Tipperary), so that we may say perhaps that he belongs to the diocese of Killaloe.

Such interest as the Life has belongs to folk-lore, and not to history or hagiography. In the notes to the translation I have called attention to some points which are interesting from this point of view; and the story of the king who never smiled has been commented on above.

One other point deserves notice : the curious idea that the pestilences which ravaged Ireland were embodied in various deadly monsters, which laid waste the land and were slain by the Saint's power.

The destruction of two of these is described in the Life, the Crom Conaill and the Broicsech, the latter at great length. O'Curry [1] translates 'broicsech' by Badger-monster, from *brocc*, a badger; and Mr. Westropp, cited by Professor Macalister [2], shows that this conception of the monster still survives in local tradition, aided perhaps by a folk-etymology which analyses 'broicsige', the genitive of 'broicsech', into 'broic-sidhe', a broc-shee, or fairy badger (cf. banshee).

The hard bargains driven by the Saint with his admirers in return for his miraculous aid, is an unpleasant feature which this Life shares with other Lives of Irish Saints, notably that of St. Caillin in the Book of Fenagh. The statement in § 42 that Mac Creiche was 'without love of gold or silver', is by no means borne out by the conduct of the Saint; while, if a suggestion which I have made for emending a corrupt passage in § 32 of the Life is correct, we should find the Saint making the extremely business-like offer to return one per cent of his tribute in consideration of prompt payments. Miss Joynt indeed suggests that the Saint's name 'Son of plunder' may have originated in this unlovely characteristic, and that the story of the raid may have been invented to conceal the real origin of the name.

I am inclined to hazard a yet bolder suggestion. It may have been noticed that in the passages cited from the Lives of St. Enda and St. Columba of Terryglas, the name is written Mac Criche [3], not Mac Creiche. Mac Criche would mean Son of the Border; and if his original settlement was at Inis Celtra, we can well understand the reason of the name.

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[1] *Manners and Customs*, iii. 332. [2] u. s. pp. 97-8. I owe my knowledge of this interesting Monograph to Miss Joynt. [3] The mis-spelling Mac Chire, V. S. H. i. 58, points the same way.

So much is that island a border country, that in the last century it was twice transferred, first from Co. Clare to Co. Galway in 1849, and fifty years later, in 1899, from Galway back to Clare [1].

I have printed the Life in much the same way as other texts which I have edited. Expansions of contractions in the MS. are represented by italics; words or letters enclosed in ' soufflets ' < > are supplied by the Editor. The divisions of chapters are those of the MS., but for convenience of reference I have broken up the text into shorter sections, the numbering of which runs continuously.

[1] MACALISTER, u. s. pp. 93-4. We may compare such names as Dub-da-Crich, Black man of the two borders, Fer-da-crich, Man of the two borders, etc.

|f. 87 r| BETHA M*EIC* CREICHE

I. (1) *Incip<i>unt pauca de mirabilibus Mheic Creche* .i. Mac Creche m*ac* Pesslain m*eic* Erce o Chorcumruadh Ninois a chenél. Naoi fichit bl*iadhan* a aés o laithe a ghene co laithe a écca. Ba he tosach a ratha *co n*deach*aid* i nditreibh fil et*er* Formáoil (.i. ain*m* ionaid [1]) 7 an Eidhneach (.i. abhan*n* [1]). Clúain hÍ ain*m* in bhaile i raibe siumh acc tathuighi a ern*aigh*te.

(2) Isí métt in indelbh, ceitheora cloch .i. cloch rena druim, cloch cec<h>t*ar* a dha taobh, 7 cloch ara agh*aid*. Is an*n*sin do thion*n*sccai*n* Mac Creiche in corg*us* do dhenamh ar uamhan 7 *ar* eccla ifrin*n*. *Ocus* ni rucc leis isin ditreibh do bhiadh *acht* mad aen bhairghen namá, 7 ceithre gassa bioruir; 7 ní thoimhl*edh* nach ní díobh [2] *acht* día domhn*aig* nama. *Ocus* '*ar* tt*air*ccsin an charguis leis, nír caith do biadh *acht* arán 7 anghlas domhnach cascc. Is an*n*sin fu*ar*at*ar* a coibhnes*ta* isin díthreibh é da éisi sin; 7 tucc*adh* isteach é; 7 dobí coimhétt air go fada i*ar*sin.

II. (3) Docuaidh di*no* fecht ele isi*n* ditreibh c*et*na, 7 do an in*n*te fri ré cethrachat oidhce ele ce*n* biadh, cen digh, *acht* mad énní, no aithighedh elit chuicce, 7 do thailedh a hass [3] 'na hóen*ar* i mballan nó i bpoll cloiche do bí i nursai*n* in dítreibh ina raibhe seision; amhail derbh*us* an ran*n* so atá hi ccethnait Mh*eic* C*r*eiche:

R*ann*. No aithighedh an eilit
Isin nindelbh cloiche,
Do thailedh 'sa bhallán
A hass do Mh*ac* C*r*eche.

Ballán cloiche leisio*n*
'San dít<h>*r*ib co demhin,
Do*n* clér*iuch* fhíal fháilidh,
Air do tháiledh an eilit.

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[1] Glosses above the line. [2] díobh, added above the line. [3] bain*ne*, as a gloss above the line.

Ocus do imthig*edh* an eilit roimpe fona coilltibh asa haithle si*n*, co ttigedh dorídhisi.

III. (4) La da raibhe an cleir*ech* ag gabhail a psalm isin ditreibh, dochon*n*airc an tóccl*ach* ag faiccsin an duine naoimh; dó bedgais, 7 ní ro labhair. *Ocus* do fhi*arfaigh* an cléir*ech* de cuich é. 'Becedhán m'ain*m*,' ar sé, '7 ag feghain m' ferain*n* atai*m*; 7 naisccim mo chodach fortsa.' 'Na len dím t*r*á,' *ar* in cler*ech*, '7 beir ben*nacht*ain; 7 nacham <fh>orgaire do neoch ele.' *Ocus* do ghabh soisc*él*a 7 urn*aigh*the.

(5) Imtighis an tóccl*ach*, 7 m*ar* do bi an*n*, dochon*n*airc [1] in dib*er*g chuicce, trí nonbhair doibh. *Ocus* do fhi*arfaigh* dhíobh can asa ttangatt*ar*. 'Tangam*ar* o Ghlion*n* Geimhin, 7 na Glasanaigh *ar* na*n*man*n*a.' Dorala cuca in tócclach, 7 ba sé a ain*m* s*id*e .i. Bécedan. *Ocus* do bhad*ar* 'ga ghuin 7 'ga oirleach co fada; 7 d*ar* leo do bhensat a chen*n* de '*ar* na ghui*n* doibh uile. |f. 87ᵛ| Ro shaer Dia 7 urnaighthe an cleir*igh* naoimh e; 7 ba sop sescca bái i náit chin*n* an óccl*aigh* acasomh. Imtighis an tócclach slán úatha.

(6) Fi*arfaigh*it na díbércc*aigh*: 'Cid rod ainic, a occl*aigh*?' 'Rom ainíc,' *ar* se, 'cele Dé, dorad soiscelu riu*m* ó cianaibh re ccom*r*ac ribhsi damh.' 'Cait i ffuil an cler*ech* nao*mh* sin?' *ar* an díbeircc. 'Cidh rob áil libhsi uadh?' *ar* Becedhan. 'Rop áil lin*n* a ri*ar*ucc*adh*, 7 rí*ar* Dé úadhasan ó so co brath, *ar* dhaigh an anacail 7 na miorbhuiled doroine fortsa.'

(7) Doníad sídh re 'roile .i. na díbercc*aigh* 7 Béicedán. 'As maith tarla daoibhsi dhe,' ar in tóccl*ach*, 'doghebhtáoi sídh Dé co brath don sccel sin.' Téid an tóccl*ach* g*us*an indeilbh i raibhe in cler*ech* ógh aing*lidh*i acc psalm-ghabhail a psalm. Bendachais an tóccl*ach* 7 an díbeircc dó; 7 sléchtuid uile dó. 'Do ríar féin deit, a chler*igh*,' ar siatt. 'Gabhaim uaibh,' *ar* Mac Creiche. Cuirit uatha a nairm uile; 7 edhbrait a cc*uir*p 7 a nanman*n*a do Dia 7 do Mhac Creiche. Edbraidh t*r*a Bécedan a tír 7 a tal*amh* do Mha<c> Creichi .i. Cill M*e*ic Creiche na coill*edh*; 7 is *ar* feran*n* an óccl*aigh* sin ro suidhighedh Ceall tSenbotha aníu.

IV. (8) Iomt*ús*a na nGlasanach, dorónad laighedha 7 fiodh-

[1] airc written above the line.

bhadha doibhsein da n*ar*maibh féin; 7 docuir*edh* cresa iarain*n* a ccom*ar*da cimidheachta 7 c*r*ab*aidh* impa; 7 gabhait acc réidh-iucc*adh* na coill*edh*, 7 doronsat cluai*n* mór an*n* imedhon na coill-edh .i. na díberc*caigh* 7 Béicedan; 7 Ceall tSenbotha ain*m* an bhaile sin go bráth. *Ocus* as íad na díberg*aigh* (.i. na Glasanaigh) 7 Becedán céd-manaigh docuir*edh* fa úir na cille, m*ar* ata isin cethnait Mh*ei*c Creiche :

R*ann*. Do shaoilsiot gur m*ar*bhsat
An fer maoidhmeach mbresta;
A chenn — clú gan imnedh —
Fa fhód simhneach sescca.

Sléc<h>taid do Mhac Creche
In dibeircc co díamh*air*,
F*or* gach s*ét* ga*n* rass*ad*h [1]
Dona cresaibh iarnaibh.

V. (9) Is an*n*sin doch*uaid* Mac Creiche 7 Mainchín si*ar* co hInis Locha Ratha Maigi, fobíth fa mac dó Mainchín, 7 ba hé ro baist é, 7 ba leis do légh, 7 ba he dob an*m*cara dó. Dochúat*ar* t*r*á siar co hInis Fidhe; 7 forfhorcongair Mac Creiche for Mainchin glas do chor fora chosaibh; 7 dochuir Mainchín [2] glas air, m*ar* |f. 88 r| adubhairt ris. 'Tabh*air* an eoch*air* dam anois,' *ar* Mac Creiche. Tucc Mai*n*cin an eochair dó. Tucc Mac Creiche urchor don eoch*air* i mbel na f*air*rgi, 7 tucc a bhreithir nach fúicfedh an inis co ttíos*adh* an eoch*air* c*et*na d'foslaccadh an ghlais báoi fair.

VI. (10) Is an*n*sin tainic Ailbhe o Iml*iuch* Iubhair do dhol i nÁrain*n*; 7 tainicc co Fid-inis, áit i raibhe Mac Creiche. *Ocus* nírb ésin a ched-ain*m*, *acht* Mac Croidhe Ailbhe; Mac Creiche da*no* a ain*m* an tan tucc aisecc na creiche a túaidh ó Aódh m*a*c Eachach. Ciodh t*r*a *acht* do iarr Ailbhe *ar* Mhac Creiche techt lais dochum nÁirne; 7 do in*n*is Mac Creiche d'Ailbhe amhail do bi an glas *air*, 7 an leth docuir*edh* an eoch*air*.

(11) Ro ansat in oidhce sin maraon le Mac Creiche; 7 tucc

[1] Corrupt; perhaps read *sossadh* (J). [2] The MS. has : Mac Creiche, wrongly.

Dia a ccuid leth *ar* leth doibh. *Ocus* doch*uaidh* Ailbhe an oidhce *ar*na m*ar*ach *ar* cen*n* uiscce g*us*an tiop*r*ait isin aill ata leth túaid don inis, co ffac*aidh* an téiccne 'san tiop*r*aitt [1]. Tucc leis é don tigh, 7 ro gherr 7 ro chosg*air* é; 7 frith an eoch*air* imedhón an bhradáin. Slé*cht*ais Mac Creiche do Ailbhe imon firt sin do dhenamh f*air*; 7 oscclais Ailbhe do Mhac Creiche, 7 téid Mac Creiche lais dochum n*Air*ne.

VII. (12) Tucc*adh* t*r*á Fidh-inis ó Mhac Creiche do Mhainchin, fobith ba derbh-dalta do Mhac Creiche Mainchín; 7 ba mac raith é; 7 as leis doch*úaid* go Roimh an toiscc da ttuccat*ar* an Finn-faoideach d'altoir moir na Roma leo. *Ocus* nírbh áil do Mhainchin anadh da néis 'san mbaile, *acht* munbadh frithi re*cht* le M*a*c C*r*eichi é.

VIII. (13) Is an*n*sin docúad*ar* na cler*igh* síar co Clúain Dírair .i. co longp*or*t Baoth-bronaigh .i. rí Corcumhruadh an tan sin; fer na ro thibh gen gaire riamh eisidhe. 'In lór teighim si libh?' *ar* Maincin. 'As lór,' *ar* Mac Creiche. 'In bhadh n*ár* dúin*n* athcomh*ar*c?' *ar* Maincin. 'Cred an tathcomh*ar*c?' ar Mac Creche. 'Ni*nsa*. Iom*aire* *ar*bha da bh*ar* noirchill si.' 'As ced limsa amh,' *ar* Mac Creiche. Deisid Mac Creiche hi ccion*n* na faithce, 7 doch*úaid* Máinchín isin dún anonn do agallai*m*h Báoth-b*r*ónaigh, do chuinghidh iom*aire* *ar*bha *air* do oirchill *ar* Mhac Creiche 7 *ar* Ailbe ag toidhea*cht* doibh *ar* ccúl a h*Á*raind. 'Rod bia iomaire úaimsi duit,' *ar* Baoth-bronach.

(14) |f. 88 v| Is an*n*sin do bát*ar* meithel Bháoth-bronaigh ag búain ghuirt arbha do bí i ndor*us* an dún*aidh*. Gab*aidh* da*no* Maincin ag búain a iom*aire*, 7 Mac Creiche 'na suidhe a ccion*n* an iom*aire*. Tainic glés mór fleach*aid* 7 gaoithe chuca, go rucc *ar*bh*ar* Bhaoth-bronaigh 'chum an mh*ar*a uile, *ar* mhéd na doinin*n*e. Tiaghait an meithel uile don dún *acht* na cléir*igh* namá. Ro bái Mainchín ag buáin a iom*aire*, 7 na cleirigh 'na suidhe 'ga fheghadh; 7 nír flechadh ball da néd*ach* na da ccorpaibh, *acht* así an ghrían alain*n* et*r*ocht as mó ro chuir orra, amhail adeir an ran*n* so ata a ccet<h>nait Mheic Creiche:

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[1] The words: isin aill... tiopraitt, are inserted on the margin with marks of reference (homoioteleuton).

R*ann*. Ba fleochad gan meabhail
Do meithil Bhaoith-brónaigh,
Rosfucc leth a *ar*bha
Dochum romra [1] ronaigh.

R*ann*. Ba g*r*ian gletech grethlach
Doradadh — ni clethe —
Ba hedrocht, ba hadbh*ar* [2]
Air arbhar Mheic Creiche.

(51) Is an*n*sin t*r*a ro edhb*air* Báoth-brónach é féin 7 a chlan*n* 7 a dhun, 7 a tír do Mhac Creiche 7 do Ailbhe, gan neach da cloin*n* nó da shlio*cht* do breith dochum eccailsi ele co brath, amhail ata 'sa rann :

R*ann*. Do edhb*air* Baoth-bronach
An edhb*air*t nach clethe,
Clúain Dir*air*, tailc fotha,
Co brath do Mhac Creche.

Isí an ceall aníu áit a raibhe an dún; isí an reilecc áit [3] a rabhat*ar* na cléirigh 'na suidhe; is é an tiom*air*e áit forsatá an chros mor et*er* an chill 7 an muir 7 t*r*acht Ailbhe.

(16) Is an*n*sin dorad Mac Creiche Sliabh Gainimh othá Fothribhe Senáin aníar co Fertais Muine Muirpighi soir, et*er* an chill 7 muir, *con*a t*ar*ga muir fo thír an*n*sin go bráth, 7 *co n*ach roibh omhan no gráin m*ara* *ar* nech da méra [4] in*n*te co brath. As asan bp*or*t sin dochúaidh Ailbhe do Thir Thairng*ir*e i ndáil an moirsheisir ro fháidh dá mhuin*n*tir isi*n* ffa*ir*rge síar. As acc Suidhe Ailbhe do bí Mac Creche 7 Ailbhe on t*r*áth gó chéle *ar* ci*n*d na tuin*n*e; 7 ní thainic an ton*n* seach an ionad a rabhat*ar*, 7 ni th*ar*ga go bráth. Is an*n*sin forfáccaibh Ailbhe .i. na muirt*er* do mhuir an cill isi*n* p*ur*t sin co brath.

(17) Is an*n* da*n*o forfáccaibh Ailbhe briathra 7 faccbála do chomh*ar*ba Mheic Creiche .i. na raghadh do rin*n* ghona comh*ar*ba Mheic Creiche gen bhes Ailbhe for nimh. 'Monúar t*r*á,' *ar* Mac Creiche re hAilbhe, 'as dursan scc*aradh* do bheith ettrain*n* *ar* talmai*n*. |f. 89 r| O ro chaithes <s>a mh' óicci it choimhittecht,

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[1] romra .i. romh*ara*, marginal gloss. [2] *Sic* MS.; probably read : *adbal*. [3] áit áit, MS. [4] The reading of this word is doubtful.

co ros caithin*n* mo shendacht.' 'Rod bia sae logh do coimhitt*echt*,' ar Ailbe, '*acht* as aonta *ar* talm*ain* duin, 7 b*idh* áonta *ar* nimh duin*n*. Roichedh t*r*á itche uait resiu scc*ar*am; cr*et* as ail duit?' ar Ailbhe. 'As ail damh,' *ar* Mac Creiche, 'u*air* am aosmh*ar*, 7 am críon, 7 co tt*ar*d*ar* áos dom chomh*ar*baibh im dhíaidh da gach aon da ndingne mo reir dhiobh.' 'Guidhfet sa mo Thig*er*na,' ar Ailbhe, '7 da ffaghbh*ar* sa sin, rod bia sae.' Is an*n*sin do ghuid Ailbhe a Thigerna, 7 fú*air* a itche. Ocus do raidh Ailbhe re Mac Creiche: 'Fu*ar*us <s>a itche om Thigerna, 7 rot bia uaimsi.' Is an*n*sin ro ghuidh Mac C*r*eiche an itche co hAilbhe, co tt*ar*da áos da co*mhar*baibh 'na dhíaidh. Is an*n*sin forfaccaib Ailbhe do chomh*ar*baibh Mheic C*r*eiche nemh 7 áois.

(18) Is an*n*sin fos forfáccaibh Ailbhe gach itche fíre guidhfes nech isin p*ur*t sin ag tracht Ailbhe, 7 g*ur*ab acc ulaid Ailbhe nó Mheic Creiche guidhes, doberth*ar* dó a itche. Is ass da*no* raghass moirseis*er* do mhuint*ir* Ailbhe 7 Meic Creiche do Thír Thairng*ire*. Is an*n* da*no* ragh*us* Ailbhe *con*a mhancaibh dochum Tíre T*airr*ng*ire* dia laithe bratha. Mór tra a ruithen 7 a mhiorbhuile in tsuidhe sin fil isin t*r*acht. Ben*n*ach*ais* t*r*a Ailbhe recles 7 temp*ul* nuaidhe an bhaile si*n*; *ar* ba he aird-easp*occ* Mum*an* an tan sin é, 7 ba hepscop Mac Creiche fós.

IX. (19) Ceilebrait da cele ain*nside* .i. Ailbhe 7 Mac Creiche; 7 téid Ailbhe i nÁrain*n* da oilithre; 7 anaiss Mac Creiche ag tórrumha a reicles, *ar* ba núa-ghabhail dó é. Is [1] an*n*sin tangat*ar* techta ó Chiarr*aigh*e *ar* cend Mheic Creiche, co ndechsadh do dhiongmháil plaighi diobh, *ar* bá díobh a mhath*air*. *Ocus* ba hí an phláigh ishin .i. an Chrom Chon*n*aill ro bhái ag forbhaisi forra [2]. Téid Mac C*r*eiche amach *ar* bháidh; 7 ro bát*ar* Ciarr*aigh*e uile hi Maigh Ul*adh* *ar*a chin*n*. Eirghit uile roimhe 7 cu*ir*it fior-cháoin failte fris. Gabhth*ar* Mac Creiche asa ch*ar*pat, 7 do ghabh soisc*él*a 7 urn*aigh*the impa, 7 doroine p*r*ocept breithre Dé doibh, 7 do t*r*oisccet*ar* uile .i. Mac Creiche 7 Ciarr*aigh*e in oidhce si*n*, 7 dorón*adh* urd aif*r*in*n* doibh *ar*abh*ar*ach.

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[1] From this point to the end of the chapter is printed by O'Curry, *MS. Materials*, pp. 630-1. [2] The words: hi Maigh Uladh, are wrongly inserted here, but marked for deletion.

(20) Is an*n*sin tangat*ar* tri meic Cuilcin*n* .i. tri meic brát<h>ar math*ar* Mheic Creiche ro bái thoir acc Ráith Muine. Ag te*cht* anoir doibh rucc an Crom Con*n*uill orra, 7 do |f. 89 v| thuitsett*ar* le a ttriúr brath*ar*. Tu*ar*ccaibh Mac C*r*eich<e> an Fin*n*faid*ech* a n*air*de acc faiccsi*n* a bhraithrech m*ar*bh. Nír cían doibh an*n* *co* *n*acat*ar* saighne*n* ten*edh* do nimh chucu [1], 7 tuit*idh* *ar*in cCruim cCuin*n*ill [2], go nd*er*na min 7 luaith di *ar* bélaib an tsl*úaigh*. Slechtaitt uile *t*resan f*ir*t sin do Mhac Creiche. *Con*id desin atá F*er*t Cloin*n*e Cuilcin*n*e 7 na Crui*m*e Con*n*aill *ar* Moigh Ul*adh*.

X. (21) Is an*n*sin *t*ra dolott*ar* tri meic Cremhthain*n* m*ei*c Cobhth*aigh* andes ar c*r*eich co Rin*n* Ruis Alt*r*aighe Chi*n*d B*er*a, 7 go ruccsat duine-ghabháil do dhaoinibh 7 do cet<h>*r*aibh im *trí* macaibh Meallai*n* m*eic* Maoiledóid m*eic* Scellain d'All*t*raighe Chind Bhera. Docúas o Chiarr*aigh*e a ndiaigh na c*r*eiche, 7 rucc*adh* soiscéla Mh*ei*c C*r*eiche 7 in Fi*n*dfaid*ech* an*n*, dus gom*adh* feirde an uradhall. *Ocus* ni f*r*ith uradhall maith an*n* on righ *gus*a rang*us* b*udh*dhes. Iompaid na techta andes, 7 ní fhu*ar*at*ar* f*r*eg*r*a maith. 'Cidh tucc sibh libh do lesaib?' *ar* Mac C*r*eiche. 'Ni thuccsam lin*n* *acht* roin*n* *ar* nin*n*ile *arar* mbelaibh, 7 cuibh*r*ech *ar* ndaoine.' 'In tucc sibh derbh naithiscc libh?' *ar* Mac C*r*eiche. 'Tuccsa*m*,' *ar* na teachta. 'Madh áil fuasccl*adh* na ffer rucc*adh* b*udh*des, ise aithesc deidhen*ach* tuccsa*m* lin*n*, bó gacha scciat*r*aighi hi cCiarr*aigh*e, 7 uinge gacha mná, 7 bith-ghíall coimhide*cht*a dogrés.'

(22) Is an*n*sin dolot*ar* Ciarr*aigh*e i niomaccallaimh, 7 as*edh* tuccsat asa niomaccall*aimh*, a mben*n*a*cht*a do thabh*air*t fora ng*ar*-mac .i. for Mhac Creiche, u*air* ba he a mac g*ar* é. *Ocus* da*no* ro bái imadhall dó an*n* .i. an trath tainicc in crech, ba hand ro bói siumh *ar*a cind is Tír dá Madh Neimhedh. 'Ragh*ar* [3] *ar* bh*ar* mbennacht*ain* si an*n*,' *ar* Mac Creiche, 'gibé ní chin*n*es Día dhe.' Luidh Mac Creiche a ndiaidh na creiche co hAiced nAiscinn, 7 co Lios nAirthir; 7 ro bhat*ar* Eogan*acht* uile *ar*a chin*n* and im C*r*iomt<h>an*n* m*a*c Cobhthaigh *con*a macaibh.

(23) Luidh Mac C*r*eiche ina chairríne co lár an oirechtais, 7

[1] chucu written above the line. [2] The scribe originally wrote: ccroim ccoinnill. [3] Probably read *ragat* (J).

ben*n*aighis dona hógaibh, 7 iomchomh*air*cis doibh an fath fa ttainicc. 'Créd an fath?' *ar* iadsa*n*. 'Tanacc sa a ndiaidh na gabhala 7 na creiche, 7 d'i*ar*mhoirecht mh'imd*er*cctha 7 mo náire chugaib, 7 is am amhlob*ar*[1] 7 is am truagh; 7 bidh ferr daoibhsi mo bhen*n*achtai*n* d'faghbáil, ina an chaingen chuingim do chongmháil accaibh.' *Ocus* ba fír dóso*m*h sin, u*air naoi fichit* bl*iadhan* a aois an tan dochuaidh dochum nimhe; 7 ba taichil mi-lethair do chongbh*adh* a ch*ar*p*at* iocht*ar*ach o'raile, an tan no biodh ag ceileabhr*adh*, nó ag agallaimh dhuine. Secht fichit bl*iadhan* im*morro* ba slan dó, an tan doluidh d'accallaimh Crio*m*htai*n* m*ei*c Cobhthaigh .i. rí Eoghan*acht*a Locha Lein.

(24) *Ocus* do ráidh Mac Creiche: 'Masa maith let, a C*r*iomhtai*n*, as mith*igh* aithescc do thab*air*t dhúin*n* immon ní 'ma ttangam*ar*.' 'As mor mo dhoimhenma |f. 90 r| friot, a cleirigh,' *ar* Criomhtan*n*, '.i. athchuinghidh form in aésa élódha ro bhat*ar* ag foghail ar mf*er*an*n*.' Asb*er*t an cler*ech*: 'Ní mór, u*air* as *ar* Dhía *con*degh*ar*.' Ba han*n* asb*er*t Aodh Damhai*n*: 'Ní ba becc lasna hogaibh enfher don ghabhail duitsi[2].' 'Cia asb*ert* so?' ol Mac Creiche. 'Aodh Damhain,' ar Mainchin. Asb*ert* Mac Creiche: 'As*edh* on rod bia somh o Día, an ní ro miodair dhamhsa .i. enfher.' Ro fergaighedh Aodh Damhain lasodhai*n*, 7 ro ladh a socht.

(25) Ba han*n* asbert Aodh Fur*ar*ain: 'Ní furail do*n* cler*iuch* leth na gabhala, oir as *ar* Dhía chuinges.' 'Cia asb*ert* so?' ol Mac C*r*eiche. 'Aodh Fururai*n*,' for a dhalta. 'Rom[3] bia somh uai*m*si da*no* 7 o Dhía leth feibhe 7 airmide na tire si, 7 na tuaithe, gidh imresn*ach* doib.' Is airesi*n* im*morro* ro cheis menma Criomhthain*n* do Aodh Bennái*n*, *ar* ba dili lais na gach mac ele. At*r*acht Aodh Ben*n*áin 'na shesamh, 7 asb*ert*: 'Madh co réir in cléirigh, a ócca,' *ar* se, 'tabhraidh dó in ghabhail uile fuil accaibh.' 'Cia asb*ert* so?' *ar* Mac Creiche. 'Aodh Bennái*n*,' ar Mainchín. 'As cian co tainic an mac sin,' *ar* Mac Cr*eich*e. 'Ron bia somh uaimsi 7 o Dhía lan-fhebh*us* 7 airmhittin in tíre si, 7 na tuaithe dogres, 7 dá mhac 7 dá úa.'

(26) Is an*n*sin dochuaidh Criomt*hann* m*ac* Cobht*haigh* 7

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[1] Read *adlobar*, cf. § 34. [2] Probably here should be inserted the words: cibe bus maith dibh rot saorfa, from § 33, where they are obviously out of place, and make no sense. [3] *Sic* MS.; read: *ron*.

a mheic i niomaccallaimh .i. gan neach do gh*air*m chuca da ttairisibh. 'Cidh doghentáoi, a ócca,' bh*ar* C*r*iomht*hann*, 'f*r*isan sruith-shenoir si tainic chuccaibh? *Acht* ní thainic [1], 7 ní thiocfa fer a chomháosa do chuinghi chaingne for nech. Is *air*dhala do neoch frisa cin*n*en*n* ardaigh a áoisi namá. Dén*aidh* comh*air*le,' *ar* Criomtan*n*, '7 tabhr*aidh* an toirea*cht* uile chuccaibh,' ol sé. Tucc*adh* chuca an toirecht uile.

(27) 'Da nderntaoi or*m*sa,' *ar* Aodh Ben*n*áin, 'u*air* nach tos*ach* flaithemhnais, 7 nach deir*edh*, díum*us*a, ní fhetfea [2] mall*acht* an ts*r*otha-shenorach úd libh, *ar*dháigh na gabhala fuil accaibh sun*n*, u*air* m*air*idh, 7 icaidh fech, 7 fáccb*aidh* benn*acht*ain; 7 ni fhuil muir ett*r*ain*n* 7 an baile asa ttucc*adh* an ghabhail si; 7 da ffesmáis, ní ricfeamais in mbaile i rraibhe, dáigh ba sruith-neimhedh gibe hionadh i mbeith; 7 da*no* tangatt*ar* a scc*él*a asin tír i raibhe resíu tainicc chuccain*n*. Bermaid fein im*morro* b*r*eath forain*n*,' for Aodh Ben*n*áin, '7 más do mhuin*n*tir Dé dó, as lan-imd*e*rcc*adh* don chléir*iuch* a ruccsam chuicce; u*air* ro fhedam*ar* isin tír a ndecham*ar* a beith *arar* cin*n* an*n*. *Ocus* cidh a leith dáon*n*achta no beith, atád t*r*i b*r*aithre a math*ar* aguibh sunn a ccimidhecht, *co n*a ffuil do maith *ar* |f. 90 v| talm*ain* aca. *Ocus* dénaidh si com*air*le maith a fecht so,' *ar* Aodh Ben*n*ain.

(28) 'Dogenmais,' *ar* Criomht*hann*, 'muna beith do bron Aodha Damháin.' 'As olc mo mhenma,' *ar* Aodh Damhain. '*Ocus* tabhraidh si reir nDé, 7 mo réir si,' *ar* Mac C*r*eiche, '7 rod biad [3] s*om* maith doridhisi.' 'As becc leis an taon-chomh*ar*ba do thairng*ir*i si dó.' 'In edhón doghní diomdhach acuinn de?' *ar* M*a*c Creche. 'Is*edh*,' *ar* C*r*iomhta*n*. 'Rom [4] biad sa lána,' *ar* Mac C*r*eiche, 'foighéonaigh il-mhile do*no* accan áon-chomh*ar*ba si*n*, 7 co mbia format caich fris.' Is an*n*sin im*morro* doradadh do M*a*c C*r*eiche in ghabhail, et*er* dhuine 7 ceithre, go naisiocc iomlán, 7 *con*a bith-réir féin dó go bráth.

(29) Is an*n*sin ro ain*m*nighest*air* Criomhta*n* *con*a macaibh lógh a imdhergtha 7 a bhen*n*acht*an* don cleir*iuch* .i. do Mac Creiche .i. gach ní do oirdeoch*ad* féin forra. 'Berat amh,' for Mac Creiche. 'Cáocca ion*ar* lachtna, 7 caocca orc méith,

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[1] The MS. adds: 7 ní thainic, but deletes the superfluous words. [2] ? Read *fethfed;* but the whole sentence is obscure, and possibly corrupt. [3] Read: rod bia (J). [4] Read *ron*.

7 cáocca samhascc f*ria* bíath; 7 etghadh na sruithi gach ionbhaidh rachtai*r* om cho*mh*arba sa got comharba sa.' 'Rot bia sa sin, 7 cidh ní b*udh* mó do *iarr*tha ina si*n* do ghebhtha é, 7 inní do iarrais, do ghebh*air* th'oíghrí*ar* úain*n*e uimi co brath,' *ar* Criomht*han* co*na* macaibh. 'Rot bia sa da*no* cot macaibh mo théora ben*n*-achtan sa .i. ben*n*achta flaithemhnais gan díbhe; 7 ben*nacht* im[1] gan urdiobhadh; 7 ben*nacht* eccna co nairmittin. Rot bia sa na teora ben*nacht*a sin t*ar* cend beith do réir mo comh*ar*-ba sa t*ar* m'éisi.'

(30) Tucc*adh* ó Aódh Ben*n*áin m*ac* Criomhtai*n* in ngabhail. Tucc*adh* ó Máoldúin m*ac* Aodha Bennái*n* in*n* gabhail so. Tucc*adh* ó Fhoircheall*ach* m*ac* Aodha Foirin*n* in gabháil so fós. Tucc*adh* ó Chuimine m*ac* Ao*dha* Ben*n*ai*n* in ngabh*áil* si. Tucc*adh* o Chonghal m*ac* Maoileduin m*eic* Aodha Be*n*nain fós. Tucc*adh* ó Chairpre m*ac* *Con*dinisc m*eic* Foircheall*aigh* m*eic* Aodha in ghabhail so. Tucc*adh* o Aodh m*ac* *Con*uing m*eic* Cuimine in ghabhail so. Tucc*adh* o Aodh Alláin m*ac* C*air*pre do shiol Aodha F*u*rin*n* in ngab*áil* so fós. Tucc*adh* ó Maolanf*aidh* m*ac* Cuimine in gabhail si. Tucc*adh* o Choin Fhoinghealta m*ac* Cairpre do shiol Aodha F*u*rin*n* in gab*áil* so. Tucc*adh* o Maol-dúin m*ac* Ao*dha* m*eic* *Con*aing in cháin cédna sa fós. Da righ décc a hEoghan*acht* Locha Léin si*n*.

XI. (31) Is an*n*sin tainic Mac C*r*eiche andes 7 tri braithre a math*ar* lais, g*us*an uile ion*nmus* rucc*adh* leo b*udh*des. *Ocus* dorin*n*e fiort amhra ag techt andes dia mbat*ar* braithre a máth*ar* go híothm*ar*[2] anffan*n* a haithle a ccuibh*rig*h, |f. 91 r| 7 do ghabh íota mór íad ag dol o Raith Muighi si*ar*. Do thórain*n* Mac C*r*eiche in tal*amh* co ttáin*ic* uiscce aníos ass; 7 do dhiolsat a níot*aidh* uile de. *Ocus* doronsat caisiol imon top*ar*, 7 ata in top*ar* sin *ar* Maigh Ul*adh*; 7 ícaidh gach ngal*ar* 7 gach urchoid g*us*a ttabh*ar*th*ar* a uiscce.

(32) Do batt*ar* im*morro* Ciarr*aigh*e a ccomhdháil a Muigh Ul*adh* *ar*a chi*n*d, 7 tuccsat benn*acht*a dó *ar*in f*er*t dorighne doibh .i. an Chrom Chon*n*uill do diongbáil díbh ag dúl b*udh*dhes; 7 a creach 7 fuaslacc*adh* na ccimedh doibh asin cacht irrabat*ar*, gur thoirbhir doibh i náen-dáil uile iad. Is an*n*sin, dorattsat Ciarr-

[1] Corrupt; perhaps read *inme*. [2] Read *híotmar*.

aighi a mb*ennachta* uile dó i nén-dáil, u*air* ba saor g*ar* in mac doibh é, 7 dorin*ne* deigh-les doibh im gach ní m*ár* ghuidhett*ar* é. Doratt somh benn*acht* doibhsiumh da*no*, 7 dorad doibh cocain a chille, c*et*m*a*d uadh doibh b*udh*déin an céin nach beith [1] aga tairb*er*t badeisin. At*r*acht somh dia maithribh *ar*a ghaire doibh.

(33) Is an*n*sin dochúat*ar* Ciarr*aigh*e i niomaccallaimh for l*eth* seach in clerech, d*us* ciodh doghendais fris. As f*air* deisid ag Ci*arr*a*igh*e im edb*air*t dia coibhdelaigh .i. do Mhac C*r*eiche, óir bá sodhaltach fríu, 7 ba duthrachtach doibh, i ndiaigh dorat cocáin a cille 7 a benn*acht*an dia maithribh re taobh soch*ar* doibh b*udh*déin, cibe b*us* maith díbh rot saorfa [2]. Ise foircend doradat*ar* for Mhac Creiche asa naon-dáil .i. trí fichit bó somhaoineach uatha gacha tres bl*iadhna*, no, dá*m*adh rogha leo, screpall gacha deisi uatha gacha tres bliad*hna*. Fáccb*aidh* M*ac* C*r*eiche na faccbhala so do Chiarr*aigh*e .i. nert ina feraibh, 7 buaidh ccom*r*aic 7 gaiscc*idh* orra, 7 buaidh ana 7 bleachta ina fond.

XII. (34) Ceilebraidh Mac Creche doibh, 7 fáccb*aidh* a bith-benn*acht* suthain diles m*arsin* ag muint*er* a math*ar*; 7 iss*edh* docuaidh Mac C*r*eiche ass sin go hImleach Iubh*air* dochum Ailbhe, *ar* ba he mac cridhe Ailbi e. *Ocus* ni cian do bái an*n*, co ffac*aidh* aigi te*ch*ta a Tuadh-Mum*ain* 7 a Corcu*mrúadh ar* co ttios*adh* da naccallaimh co C*ar*n M*e*ic Tail; 7 rucc*adh* da*no* bean*nacht*ain d'Ailbhe *ar* impide f*air* imthecht an*n*. 'As lescc lem si*n*,' *ar* Mac C*r*eiche, '7 gidh lescc, raghat.' Bá hadhlobh*ar* 7 ba t*r*ogh, 7 ba críon an*n*sin e, *ar*dáigh a áoisi im*morro*. Gidhedh tán*ic* Mac Creiche 7 Mainchin rompa amuigh o Imleach Iubh*air* go rangat*ar* Inis Tóma Fion*n*locha co Luchthigern, 7 an*aid*h an*n*sin ó shath*arn* co m*air*t.

(35) *Ocus* atcuaid Mac C*r*eiche do Luchthighern in ní ima <a>trácht; |f. 91 v| 7 ro fhor*congair* M*a*c C*r*eiche for Luchtigern techt f*r*isan les c*et*na .i. do guidhe na cáirde; 7 do raidh n*ar* bó córa dósomh les Tuadh-Mum*an* do den*amh* ina do Luch-

[1] I can make nothing of this clause as it stands : read *no beitis* for *nach beith*; this is adopted in the translation; a tradesmanlike arrangement, very worthy of Mac Creiche. [2] The words : cibe... saorfa, make no sense here, and have been transferred conjecturally to § 24, q. v.

tig*er*n. 'As fír si*n*,' *ar* Luchtigern, '7 rachat sa let.' 'Ca lion tiucfae?' *ar* M*ac* C*r*eiche. 'Ní thiucfae lim *acht* en-fher.' 'Cidh on?' *ar* Mac C*r*eiche. 'Am*ain*,' *ar* Luchtig*er*n, 'cidh seanadh mór dobertha sa let, dobhéraín*n* si senadh mór ele lim. *Ocus* osa én-fer tugais si let, berat sa fer ele lim.' Do ghluaiset*ar* a ccetrar rompa go rangatt*ar* C*ar*n M*eic* Táil, 7 dob*er*ar Tuadh-Mu*m*a 7 Corcu*m*ruad *ar*a cin*n* an ta*n* sin, 7 t*u*csat a mbenn*acht* uile dona cleircibh *ar* thecht do ghuidhe *cáir*de doibh imon mboromha ar Aodh m*ac* Eachd*ach* .i. *ar* righ *Con*n*acht*.

(36) 'In rachaim ne rompa?' *ar* Luchtigern. 'Ní racham,' *ar* Mac Creiche, 'co raibhe in gabhail i nurlaimhe cugain*n*.' Is annsin ron geis doibhsin dul b*udh*tuaidh g*us*in mboroimhe uile. 'Da ccreid*idh* sibh uaimsi,' bh*ar* Mac C*r*e*iche*, 'as dec*air* damh imthecht; is am adhlobh*ar*, 7 is am críon in méiti is um sruithiu dhe.' 'Do bhenn*acht* dobhera f*urtacht* [1] dona hoccaibh,' *ar* cách. 'As fír si*n*,' *ar* Mac Creiche. 'Rachat sa cibe ní dobéra [1] Día dhamh and. In mair an cairrine, a Mhainchín?' ar Mac C*r*eiche. 'Mairidh ámh,' *ar* Mainchín. 'No*m*ber*ar* asso,' *ar* Mac C*r*eiche, '*con*am raltair im chairrín. *Ocus* ber*ar* da*no*,' *ar* sé, 'in gab*áil* et*er* ceit*r*iu, 7 ed*ach*, 7 duine, co ttaisbent*ar* an*n* uile in gab*áil*. Maith t*r*a, a Chorcumruadh, in fuil i nEirin*n* fer sheacht m-blíad*han* *ar* ocht fichtibh forsa t*ar*ta imthecht, *acht* meisi am aén*ar* namá?'

(37) Is an*n*sin ro ládh in c*ar*p*a*t riasna ceithribh. 'Suidhighidh trá, a Chorcumruadh, b*ar* mbú *con*a mbradaibh tairsiu, 7 dosléicc*idh* im [2] deadh*aid*, 7 tabr*aidh* soiscc*él*a imaibh; 7 tiucfam úile dibhlín*aibh* isin maighin cédna g*an* tesb*aidh* duibhsi, 7 an cháin d'aisecc dúin*ne*.' Ro gabh an c*ar*p*a*t riasna ceithribh otá sin co Magh n-Aói; 7 ní deac*haidh* bó díobh don chonair, anon*n* nach anall, *acht* i ndeadh*aid* an charpait uile dóibh, 7 ní ro la bhr*ad* asin tsuidiug*udh* doradadh forra fon cedu*air*. In t*r*áth no bidís na cler*igh* ag ceilebhr*adh*, no andáis na ceithre ina tost; in trath no imtighdís <na clerigh, no imtighdís [3]> na cethra; in bhail i nandais na cleir*igh* fri hoidhce, no ticcedh Mainchín |f. 92 r| 7 in Fi*n*d-faid*ech* [4] Mheic Creiche fora mhuin, 7 bachall

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[1] The words: furtacht... cibe ni dobhera, are erroneously repeated in the MS. [2] *In*, MS. [3] Supplied by conjecture, but necessary for the sense. [4] .i. clocc (interlinear gloss).

Luichtighern ina laimh timcell na ccet<h>ra. No luighdis na cethra 'na naen*ar* co madain, 7 no ghealtatais go t*r*ath teirt *ar*abh*ár*ach, cen no bídis na cler*igh* ag ceilebr*adh* aifrin*n*. In tan no theigh*edh* Mac Creiche ina ch*ar*p*at* i ccen*n* na *conair*e, do ergittis na cethra uile ina lorcc line i ndeadh*aid* in charpaitt.

(38) Isi sin abairt doghnittis go rangat*ar* Magh n-Aói b*udh* tuaidh. Mor t*r*a do f*er*toibh doronsat co rangat*ar* co crich Maighe hAói. Is an*n*sin ro bat*ar* d*r*aoithe Aodha m*ei*c Eachd*ach* ara cin*n* do fromadh anfis na ccler*ech*; 7 doratsat na d*r*aoithe snechta dona cleircibh, *co nar* fhetsat imthecht an*n*. 'Diongb*aidh* sud,' *ar* na cleirigh. 'Ni dhingébham,' *ar* na draoithe. Ro hsénsat na cleir*igh* é, co nderna g*r*ían áilghen doibh. Imtigit na cler*igh* an lá sin coidhce. Doratsat da*no* na draoithe ceo t*ar*an tír on trath go aroile, *co n*a cuimhgedh nech dibh imthecht an*n* idir. Tallsat na cleirigh an céo doridhisi. Is an*n*sín asb*er*tat*ar* na cler*igh* frisna druidibh: 'Ciodh nach dionghbhaithi an sne*cht*a út, 7 in céo, amhail tuccsab*air* íatt?' 'Ní chuirfem,' *ar* iadsomh. 'Gurab olc daoibh bh*ar* nd*r*aoidhecht oníu co brath,' *ar* Mac Creiche.

(39) Is an*n*si*n* do fhágs*at* in bhraitt *ar* Maigh Ái, 7 docuat*ar* féin d'accallaimh in righ. Nir léicc*edh* isi*n* dún íad, 7 ní fhu*ar*at*ar* freccra maith amach. Iompáid na cler*igh* dochum a muintire arís, 7 fáoisiot in oidhce si*n* *ar*in moigh, gan digh, g*an* bíadh. Gab*aidh* t*ar*t mor Mac Creiche. 'Masa maith le Dia,' *ar* sé, 'gidh iom*dha* deoch an righ, n*a* *r*ab mó mo thart sa ina a thart resiu tí lá.' Ro bás acc ól 7 acc aoibhnes agan righ co t*r*ath luighe. *Ocus* dochúat*ar* da leaptoibh asa haithle. Muscclaiss an rí asa chodladh, 7 geib*idh* t*ar*t 7 tiormach mor é; 7 ni frith díol a iotadh[1] dó i rRaith Cruach*an*. Ticc an la faoisi*n*. Gabht*ar* a eachr*adh* don righ, 7 teid do ri*ar*ucc*adh* na ccleir*ech*. Bennachais doibh. 'As ben*n*aighthe thusa,' *ar* Mac Creiche, '*acht* co ttucc*air* dúin*n*e gach caingen chuinghemaid.' 'Tabh*air* deoch damh, a clér*igh*,' *ar* sé. Do thórain*n* Mac Creche in tal*am*h, 7 ro mhuidh sruaimh uiscce ass; 7 as tiop*r*a Mhec C*r*eche a hain*m* fos *ar* Muigh Crúach*an*. Líont*ar* cúach Aodha m*ei*c Each*dach* de, 7 coisccidh a íotu.

(40) Slécht*aidh* Áodh dó ain*n*séin, 7 do ráidh: 'Dobheirim

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[1] diol aptad, MS.

si d*ui*t, ' *ar* se, ' gach ni chuinghe don cur s<in>. ' ' Gabai*m*, ' ar Mac C*r*eiche, ' *acht* nach iarrth*ar* an cháin cédna co bráth. ' ' Ní hiarrf*aidh*er co b*r*ath, ' |f. 92 v| ar an rí. Rucc*adh* isin dún iad i*ar*sin. *Ocus* ro bái aen mac agan righ, 7 nír labh*air* se ria*mh* o rucc*adh* é; 7 m*ar* do*conn*airc se Mac Creiche, do éir*igh* 'na shesamh, 7 do fher fior-caóin failte fris. Bennachais Mac Creiche é, 7 dorad soisc*él*a uime; 7 ní raibhe i nEr*inn* duine b*udh* ferr in*n*sccne inás; 7 ba he a ain*m* : Úada Balbh. Ba fáoil*idh* cách uile 'ma a urlabhra do bheith acc mac an righ. Is an*n*sin do edb*air* Aodh m*a*c Each*dach* uaidh féin *con*a mhac, 7 ó gach aon ghebh*us* righi *Conn*a*cht* co bráth, sea*cht* ccumhála uatha, screpall gach aóin o Shíol Muiredhaigh 7 cloin*n*e Taidhg. Do fhaccaibh Mac Creiche doibhsiumh da chion*n* sin ordán, gal, eneach 7 borrf*adh* ina rioghaibh, 7 lacht ina mbúaibh, 7 ith ina ffon*n*. *Ocus* gach úair nach coimhélt*ar* an cháin si do Mhac Creiche, do fháccaibh doibh a fforba 'na díllechtaigh, 7 iad fein 'na loingseachaibh.

XIII. (41) Ceileabr*aidh* doibh, 7 tucc cúach Aodha m*ei*c Eachach leis a tuaidh, 7 faccb*aidh* benn*acht*ain aca. *Ocus* ata isna ran*n*aibh so síos derb*hadh* an sccéoil 7 na ngniomh.

Cáin shíl Muir*eth*a*ig* 7 cloin*n*e Taidg in cháin si.

'Arsi*n* tánicc cuca
Aod F<oirinn [1]> f*or* eneach,
Ba fó fea*cht* adrala :
Do bith-r*adh* na ccleir*ech*.

Ann raidhis Mac Cr*eich*e
Breithir f*r*i mac nEachach :
' Ro*n* bit uait — is sochlach —
C*air*de cen *n*ach s*e*chnadh. '

' Tucc digh damh, a cleirigh, '
Ar an rígh co mbuadhaibh;
' La*n* a*n* chuachái*n* chais-ghil
Is aisg*idh* a cCrúach*ain*. '

[1] A space left in the MS.

Doróra*inn* Mac Creiche
An talamh co bruach,
Co ro mhuidh s*r*uaimh gnoach
D*ar* bá lá*n* a*n* cuach.

Is tiop*r*a Meic Creiche
A hai*nm* cai*n* ce*ch* t*r*átha,
For Moigh C*r*uach*an* can*air*
M*ar*aidh co dé mb*r*atha.

(42) Adrobaid ri C*r*uach*an*
A digh — rádh nach clethe —
Adregh *co n*irt flatha
Sle*cht*ais do Mh*a*c C*r*eiche.

'Dam beir si do*m* reir si,'
Ar M*a*c Creiche c*r*eisin,
'Tab*ar* co léir liamhai*n*
Gach iarr*aidh* ros feisir.'

'Rod bia sa *gan* meab*ail*,'
Ar in rí saér sobhail,
'B*er* let dot chill credhail
A*n* mboro*mh*a bladhaigh.'

'Berth*ar*,' *ar* M*a*c C*r*eiche,
'Madh co mb*r*iat*r*aibh fatha,
Acht co maitt*er da*mhsa
Do chís co lá bratha.'

'Edhberat sa duitsi
Om chloi*nn* — clu go mbuadhaibh —
G*ach* rí ragh*us* reomhaibh
Se*cht* cu*mh*ala[1] uadhaibh.'

'Dob*er* sa dot cloi*nn* si
Muna tisat f*r*iomsa,
Ordan 7 gal*us*
Cen m*ar*us in lín sa.'

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[1] Cumal .i. aoin bó 7 fiche, marginal note.

Docomlai M*a*c C*r*eiche
Ce*n* seirc óir na *air*gaitt,
Dob*ert* on ri ro-maith
Da ghabh*air* a ch*ar*pait.

Ba han*n*sin do maithedh
Do nao*mh* na mbu*ar* mb*r*eathach,
Ocus tuc a err*edh*
'S cuach Áodha m*e*ic Each*ach*.

Maith<ed> do Mhac C*r*eiche
Fe*cht* dia ttucc in cúach,
Ósin co b*r*ath mbeoach
Cís Corc*umod*ruad.

' Mata [1] f*r*isstai do clan*n* sa
F*r*im muinntir *gan* melacht,
A forba bidh dillecht,
Bit loingsigh co len-alt.

Madh fir fheibh atralaid
Mo ri*ar*<a> *gan* derm*at*,
Bidh leo a righe ramh*ach*
Ce*n* ba [2] beo *ar* ne*mh* nemhd*ach*.'

(43) An*n* asb*er*t Aodh eolach |f. 93 r|
F*r*isin seng sáor suanach :
' Do ri*ar* *gan* gniomh glor*ach*
Dosmb*er* co b*r*ath mbúad*ach*.'

Ba [3] i*ar*sin ro cechaing
In sétt sochla subhach,
Mac C*r*eiche, *ar* ngnath-bla,
Go mathra i Moigh Ul*adh*.

Ba han*n*sin dorighne
In firt fiadh in tuaith si*n*,
M*ar*bhais an cCro*m* cCon*n*ail
Ro bái ag b*r*ond*adh* a*n* tsl*úaigh* si*n*.

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[1] Read *ma* (metri gratia) (J). [2] Omit *ba* (J). [3] This and the next vrese are printed by O'Curry, u. s., p. 632.

Dáilis breithir mbuadhaigh
Dia maithibh — miadh sobhail — :
' Mér*aidh* — bidh fert deimhi*n* —
<For> n*er*t co diaid do*mhain*. '

Dob*er*t doibh *iar* suidhe
Sochla *sét* adnaiscer,
Buaidh com*r*aic fri gala
Ana *ocus* gaiscc*edh*.

Do iodb*ratar*[1] a niodb*airt* :
Dia ng*air*mt*er* *garm* chialldu,
T*r*i fic*hi*t bó mbúadha
Uatha *g*ac*h*a bliadhna;

No madh rogha leosomh
(U*air* as togha almsan),
Sg*r*eapall *gan* coll geisi
G*ach*a deisi dosa*n*.

(44) Gabtha la hAodh mBen*n*ain
Ocus la hAodh F*u*rai*n*,
T*rí* b*r*aithre a math*ar*
A slabhradh i*ar* fhodháil.

Docomhlai ce*n* thurbaidh
M*ac* Creiche go nglan-bail
D'fuascc*ladh* gan urbhaidh
An t*r*ír asi*n* tslabhr*adh*.

Fofu*air* failte an cler*ech*
La hAodh mBen*nain* mbuidhn*ech*
Im t*rí* b*r*ait*r*ibh a math*ar*
Gabsat<ar> i ccuibhr*iuch*.

Maithis dó Aodh Ben*n*ain
Leth an t*r*ir f*r*i thorain*n*
Ro sae mo d*r*ecc[2] ferain*n*
Ro lá a ordail Aodh Foirin*n*.

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[1] This and the three next verses have the marginal title : Cáin Ciarraighe do Mac Creiche. [2] Reading and meaning are alike uncertain here.

For Aodh mBen*n*ain mbuadhach :
Dobhert benn*acht* foibhind;
Dorairngert gan dibhe
Righe a Aodh Fhoiriond.

An*n* dob*er*t M*a*c Creiche
A *r*righi — cai*n* cōmaigh —
Do shiol Aodha Ben*n*ain;
Ba haithescc saor sobhail.

Ceachaing an rí rúan*aidh*
In rith — rẹ́im *co* *n*déini —
Aodh Foirin*n* fiadh fianaibh
Do ri*ar*ad in clerigh.

Forosslicc Mac Creche
In *triar*, fer fial fosaidh,
Meni saitir nip e sil [1]
An glais i*ar*na dia ccosaibh.

Sl*echt*ais [2] do M*a*c Cr*eiche*
In rí ruan*aidh* roisgneach,
Do Aodh F*u*rin*n* ro cost*adh*
Ana *ocus* gaiscc*edh*.

And ro guidh Aodh F*o*rin*n*,
Ar nach t*air*ledh osn*adh*,
Co tálta [3] *ar*a dine
A rrighe cith cosnamh.

Leo fa saint a iodb*air*t
An días aurtaig uaile,
T*r*i cáecc*at* — cem ciallda —
G*acha* bl*iadhn*a buai*n*e.

Caecca [4] ion*ar* lachtna,
Cáecca lend fi*n*d fuidre,
Cáecca samh*usc* sa*mhraidh*,
As amhl*aidh* adruidhle.

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[1] Very corrupt. [2] MS. clechtais. [3] Read *tallad*. [4] These verses are headed in the margin : Cain Eoga*n*achta Locha Léin inso.

Na *tri* *cdeccait* a [1] séd sa
T*ur*nectd*ar* *gan* fuir*ech*
Do*n* cléirech caidh cor*ach*,
*Con*id nd*er*na buidheach.

(45) Dorighne firt am*ra*
I n*Ar*d Brasg i Certai*n*,
I*ar* mbaithi*us* co mbalc-boil
Loichini m*eic* Ne*cht*ai*n*.

Do dhermait Mac Creche
A chuachan *gan* aithis,
Áit i mbái ara bélaibh
Acc den*amh* in bhaithis.

Ba hann badid cuman
In cuach<án> mban netrocht,
Nad bi an*n*, cidh alicc,
Ta*n* tánicc Cl*úain* Dirair.

O doluidh fo a bh*ar*ain*n*
In cuach fa turuind
Tairnic torcbail ngréne
Iath Léime *Concul*ai*nn*.

Co ttainic Cluai*n* Dirair
*Ar*d-neimhedh nad mer on,
Ba t*ur*im ina deghón [2]
Cacha mbái ina medhon.

Dorighne M*ac* Creiche
Mo*r* d'fertaibh — cai*n* comhal —
Dosgéna bidh adhas
Cen mh*arus* in domhan.

Ba troiscct*ech*, ba credhnach,
Ba credhl*ach*, ro-nairl*ech*,
Ba diulsadach [3], ba tuidhl*ech*,
Ba huibl*ech*, ba haingl*ech*.

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[1] Omit (J). [2] Read : *deghaid*. [3] The metre requires a dissyllable, perhaps díltach (J).

Is oirdn*idh*e an cath*air*,
Cluai*n* Dír*air*, is toirth*ech*,
Is dilgidach [1], is duineach,
Is muinech, is mainbhthech.

Dún toicthech co toraibh,
Saire na ce*ch* duine;
Is an*n* ata an baile
For l*ár* Árda Ruide.

Ro ghabh *Con*all cednaigh
Mac Creiche dia nadram;
*Conairg*e *da* urgnaigh
Fri nemh *ocus* talm*ain*.

Taithmeach an Righ uasu*n*,
As uasal a adhradh,
For bith cé bia cui*mh*nech,
Taot ain*m* nDe form labhradh.

Taod ain*m* nDe f*or*m labradh, [f. 93 v]
Is adha nach clethe,
Co ndernar in bedach
Cetal do Mhac Creche [2].

Acta Meic Creiche agia
Adiuuent nos egregia;
Simus [3] post exilia
In eterna memoria.

(46) ‘ Is fír co rum c*ar*us <s>a [4]
Mo chis is mo cháin;
Mo rí féin ’gum togh*u sa*
’Gum b*r*eith as bh*ar* laimh.

Me M*a*c Cr*eich*e com*r*amhach,
Is*edh* raiter riu*m*,

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[1] Here also a dissyllable is required; perhaps *dligthech*, with same meaning (J).
[2] Here the MS. inserts by anticipation the quatrain which follows the Latin verse in a slightly different form : Is fir co ru*m* *carus* <s>a, Mo chios is mo chain; Mure fe*n* ’com togh*u sa*, Is ’com b*r*eith as b*ar* laimh. [3] egregiassimus, MS. [4] Or perhaps : co rum chara sa (J).

'*Ar* ndol don bith oll-bhladach
Ni lemt*ar* mo mhind.

Dá ccongbhat cáin com*r*amhaigh
G*ach* nech d*ar*ab dual,
Coingeb*a*t co holl-bhlad*ach*
Iad *ar*in mbioth mbúa*n*.

B*udh* mé an uil-pheist led*ar*tach
Da ccloiser an gleo,
Bed sa ríu co frecc*artach*,
Da millit mo scéo;

Da millit mo chana sa
Fermhachaigh na tt*r*eabh,
Rac*ha*t sa fá a n*drus* sa*n*,
Is gerrfad a seal.

As dúin ticc a moradh san,
Da mbett rim co hál,
Da mbett ri*m* co ten*n* [1]
Ní b*udh* ten*n* a ndál.

As mé M*a*c C*r*eiche caidh
Ase m'ain*m* tre coir;
Gabai*m* do*m* Ri ga*n* dalbh
Caocca psalm gach nói*n*.

Me mac ochta Ailbhe,
Luaidhith mé gach noin.
Goirit leis 'gum iomr*ádh*
Ina lebhran cóir.

Fa he sin mo degh-ath*air*
Archú ó Sleibh Crot,
Fa mac é dom shen-ath*air*,
Do righ 'ga mbiodh mor bport.

(47) Broindgheal *ocus* Brig
Ocus Mainesc uai*n*,

[1] This line is defective.

T*r*i hinghena righ
Is Fiachra go mbrigh mbuai*n*;

Tri romheic in righ,
Roth, is Eog*an* án,
Ocus Aong*us* oll,
Do mháoid ton*n* is tragh.

Clan*n*a na ttrí mbán
Do mhaoidhes *ar* nu*air*,
Mac meisi do Brigh díbh
Is Ailbhe dín *ar* slúaigh.

Mac do Mainesc bháin
Cain*n*each, da*n* dúal dámh;
Math*air* Brenain*n* muaidh
Broin*n*gheal an tsúain tsáimh.

(48) Brenain*n* dorad *da*mh
Ar Ciarr*aigh*e cái*n*,
Céd-láogh gacha bó,
Ruisne ro on crain.

Fermacaidh 'com réir
Oníu co tí mb*r*ath;
Me do choisc i*n* phéist
Doibh fa réidh an dáil.

Baothan as gach t*r*ed
Gach caor*ach*, 's gach bó,
Is ó gach cadhla in chái*n*
Is ó g*a*ch crái*n*, ni gó.

Do dligh Brenain*n* bán
Do Chon*nacht*aibh coir
Da ceall*aibh* co ten*n*
Is do chen*n* an tsloigh.

Tegmaid cuiccer náomh
Leis 'sa tír b*udh* tuaidh,
Do bhám*ar* laimh ris
In gach lis *ar* nú*air*.

Adh*bal* dúin*ne* an*n*
In dún in ghil ghaircc,
Ticc sl*úagh* Mhurch*aid* buirb
Fúin*n* fa Thulchoibh Taidg.

Dob adhbal in c*r*each,
Eall*ach* cloin*ne* Taidg,
Doradsat leo *ar* liubhra,
Fir fa hiom*dha* m*air*cc.

Atb*ert* Brenain*n* bán :
" A mh*ei*c ochta cáidh,
Cidh ma léicci *ar* ccreich
Do breith as*ar* lai*mh* ? "

Eirghim si an*n*si*n* súas
Is tóccbai*m* mo láimh,
Íslighim síl Murch*aid,*
Fir na nurc*ar* naigh.

Doním líga cloch
Da f*er*aibh co léir,
Is impaidim in creich
Ina ndreich b*udh*déin.

Ot *con*n*air*c an slogh
Meisi ar cclodh na láoch,
Edhbrait da*mh* a ttír,
Et*er* mín is f*r*áoch.

Doraidhsiot clan*n* Taidg
Aithesc rim ba hois :
" Ge mac ochta breti [1],
Tú as Mac C*r*eiche anois.

Beir let uainne cáin, |f. 94 r|
A cléir*igh* cáidh cáimh,
B*et*h fa chíos do mhin*n*
As maith lin*n*, a naoimh. "

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[1] Read *asbreth* (J).

A n*air*git 'sa nion*n*m*us*,
A séoda os gach din*n*,
Lu*cht* d*ar* chong nir [1] chóir,
Is é ór mo mhin*n*.

Doradsat damh chain,
Siol Muir*edaigh* mir,
Cáocca uinge d'ór
Ona slogh rom dligh. "

XIV. (49) Firta amhra oirdherca doron*adh* la Mac Cr*eich*e .i. da ttangat*ar* tedman*n*a mo*r*a i nEr*inn* uile, 7 tangat*ar* hi cCáoille in Chosnamha, re nab*ur* Tuadh-Mumha, seach gach tír .i. an ghríbh ingn*ech*, 7 an bhuidhe Con*n*uill, 7 in bolccsighi, 7 in gerr-gh*ar*, 7 in broicseach Locha Broicsighi la cenél Fermaic .i. p*ést* isi déni, osí nertm*ar*, naimhdighi, neimh-meirtn*ech* *con*a b*r*ath [2] bíast*aidh*e fuirre; 7 ro lá *ar*a móra forsan tír a ccomhcoit-cin*ne*, 7 a*n* ú*air* do eirg*edh* fo*n* tír fon samhla si*n*, ba samhalta re *caecc*a each acc toran*n*-bhual*adh* t*r*agha a toran*n*-cles fo*n* tír; 7 ba hedh doghnidh si; a cráos cíoc*r*ach *con*f*adh*ach for co*mh*oslacc*adh* am*ail* choin cuthaigh, 7 doleig*edh* buin*ne* lethan lan-aidbs*ech* d'anáil ghairbh gein*n*tl*idh*i t*ar* comp*ur* a craois, 7 a c*ar*pait ar comhlasadh; 7 gach uile duine re mbenadh in anál neimhe si*n*, 7 g*ach* ainmidhe, dothéighdís d'écc anabaidh oban*n* uile, et*er* crodh 7 duine, gur dilaithrigh an tír uile *acht* madh begá*n* da maithibh, 7 do fhaccbat*ar* an tír uile a hurmhor dhi<bh> asa haithle; 7 ba he m*ét* a nesb*adh* .i. sescca et*er* fhior 7 mhnáoi gach láoi.

(50) *Ocus* '*ar*sin tucc*adh* a nerlamha dúth*che* cuca .i. Maol-dala, 7 Mac Aiblen, 7 Blathmac, 7 naoimh an tír uile, 7 trí nonb*air* do s*r*uithibh 7 do shenoiribh *ar* áon lá gach fer dhibhsin, 7 do bhát*ar* an tír uile i naoin-ionad *ar* cion*n* na naemh-erlamh. *Ocus* acca ffaicsi*n* do chách do thóccbat*ar* gáire t*r*uagha t*r*oim-neimh-elacha, 7 do gabhat*ar* ag guidhe 7 ag g*r*uaidh-imdercc*adh* na naoimh-erlamh uasal. *Ocus* ass*edh* asb*ert* Blathmac : ' As t*r*uaigh na t*r*om-gh*air*e mora so. ' ' As fir ón, ' ol na cleirigh. Is an*n*si*n* dorala don peist beith i ndeir*edh* na nimirgedh acc imirt a f*er*cce forra. Gabhais eccla 7 uathbas mor na cleirigh,

[1] The reading of the MS. is uncertain; perhaps read : chongnam (J). [2] Read *bruth*; cf. § 60.

7 as*edh* doronsat, a ccluicc 7 a cceolána do bhuai*n*, 7 tu*airg*n*ech* mór da min*n*aibh 7 da mbachlaibh, 7 dogháirsiot an tír leó, feraibh, macaibh, mnaibh; 7 ba loin*n*itte an peist si*n*, 7 ba hadhnair leisna cleircibh ettualang na criche.

(51) *Ocus* is*edh* asb*er*t Blathmac: 'Dénam t*r*oscc*adh* uile re Dia,' *ar* se, '*ar* co ffoillsig*edh* dúin*n* cia día ffuil a ndán *ar* ffurt*acht* 7 *ar* ffoiridhin.' Ba haml*aidh* si*n* doronsat, et*er* fhir 7 mnáoi .i. t*r*oscc*adh* i ndoigh a ff*ur*tachta leisna cleircibh. *Ocus* do ghabhsat na cler*igh* ag bin*n*-gabháil a psalm, 7 ag ed*ar*guidhe Iosa ima aisnéis doibh cia da ttiucf*adh* a bf*urtacht* 7 a ffoiridhin. *Ocus* ruccsat as *co n*dech*aid* da tt*r*ian na hoidhce th*ar*sa; 7 do bat*ar* na sl*uaigh* co himsniom*ach* *ar* eccla in lái le huathbás na piasta, oir as amhl*aidh* [1] do ticcedh an phéist sin asin loch la breic-néll na |f. 94 v| maidne; 7 do ghabhadh 'ga ndiothlait*r*iucch*adh* go ttéig*edh* a buidhe t*ar*an ngréin, 7 dotéig*edh* isi*n* loch c*et*na doridhisi isin t*r*ian deidhen*ach* don lo.

(52) Doronsat na cleirigh a ni*ar*meirghe, 7 do codlat*ar* na clér*igh* a haithle a ni*ar*meirghe. *Ocus* tainic Victor aingel co Blathmac ina (*no* trena [2]) codl*adh*, 7 as*edh* <as>bert: *Pax uobis* .i. sidh Dé amaille fribh; 7 do tadhbas do Blathmac in t*árc*-aingel uasal, 7 do fhiarf*aigh* sccela de. Is*edh* asb*er*t fris: 'In ffuil a ndán dúin*n* furt*acht* na foirithin d'faghbail co brath?' 'Atá,' ol in taing*el*, '.i. éirgidh go mac ochta Ailbhe; 7 as dó do dheon*aigh* Dia bh*ar* ff*urtacht* 7 bh*ar* ffoiridhin.' 'Cáit ina bfuil an mac diongmhála Dé sin?' ol Blathmac. 'Acc bruach Locha Léin,' ol in taingeal. 'Cidh as coimet don c*r*ích,' ol Blathmac, 'co toire in teccn*aidh*e?' 'Ni*nsa*,' ol in taingel. 'Canfad sa siansán ina cluais; *con*tuilfe ina suá*n* ré téora lá 7 teora noidhce.' 'Ni hedh amáin,' ol Blathm*ac*, '*acht* co toire t*ar* sruth Sion*n*a anall namá.' 'Biaidh,' ol an taing*el*, 'amhail as dech lat.' *Ocus* fogní an taing*el* am*ail* asb*er*t o t*ús* co deir*edh*; co ros tafain*n* roimhe in mbroicsigh g*us*in loch, gur chan claiscetal ainglecdha, go ro lá an phéist ina súan. *Ocus* ro ela an taing*el* uaithe asa haithle.

(53) *Ocus* muscclais Blathm*ac* asa haithle, 7 do eir*igh* an lá. *Ocus* otco*n*ncat*ar* cách an lá *con*a lán-soillsi, teccait an tuath g*us*na

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[1] The words: oir as amlaidh, are written twice. [2] The words: *no* trena, are an alternative reading interlined.

cleircibh *ar* coimhtheich*ed* la húam*an* na piasta. *Ocus* ticc Blathmac go forbhail*idh* re ccách; 7 fiarfaigit scela dhe; 7 in*nisedh* doibh o t*ús* go deir*edh*, 7 atb*ert* na briat<h>*ra* sa an*n* :

Do tadbas damh aing*el* Iosa
 Osna dronga;
Aingil in righ as daingen an [1]
 Gniomh saor sochla.

Victor aingeal, hé domfánaicc
 Co tlacht nemhdha,
Hésin do dhéoin Dé *gan* diom*dha*
 Diocras deamhna.

Atb*er*t f*r*imsa aing*el* Íosa
 Dáil co ndeimhne,
Dol <damh> go mac sochla saidbre
 Ochta Ailbhe.

'Eirghidh co Mac Creiche craibhd*ech*,'
 Ol in taing*el*,
'Le gloine a rún, ase bh*ar* ndún,
 Is bh*ar* ndaingen.'

Do gheall go ccoisccf*edh* an pias*ta*,
 Gidh dail dodhaing,
Co tíos*adh* Mac C*r*eiche c*ar*ai*m*
 T*ar* an Sionain*n*.

Tainicc d'*ar* ff*urtacht*, ó Iosa,
 Ar gach n*ar*d-chás,
Victor aingel, <damh> *gan* dioblás
 É do tadbás.
 Do.

(54) Asa haithle si*n* atb*er*t Blathmac f*r*i cách: 'Eirghidh, a mhuint*ir* ionmhui*n* go Mac C*r*eiche, oir as dó do dheonaigh Dia bh*ar* bf*urtacht* 7 bh*ar* ffoiridhin, 7 ni dúin*ne*.' 'Cion*nus* rachmait ne an*n*si*n*?' for na maithe. 'Eirghedh b*ar* nuaisle

[1] Read: aingel in righ as daingenam.

7 bh*ar* nard-mháithe an*n*, ' bh*ar* Blathmac; ' 7 eirg*idh* fa dháoir-chíos fhoghnamha dó féin 7 da mhanchaibh t*ar*a éis, *ar* bh*ar* saor*adh* on péist, 7 tabhr*aidh* cáin dó gacha tres bl*iadhna*, feraibh, macaibh, mnaibh.' 'In ttiucfai si lin*n*?' ol na flaithe. 'Rachat amh,' *ar* Blathmac.

XV. (55) *Ocus* asa haithle sin do gab*adh* a neich ána oscc*ardha* dóibh, 7 do ghluaisett*ar* da chéd décc líon a ccuide*cht*an; 7 Blathmac *con*a tri *caectaibh* do shruithibh 7 do shenoiribh, maráon ris. *Ocus* do fáccbat*ar* Maoldala 7 Mac Aibl*en* 7 na naoimh *ar* céna ac coimhét an tíre. *Ocus* 'arsin do ghluaiset*ar* an dirim degh-sluagh co tric tin*n*easnach do tharr*acht*ain a ttíre gan mill*edh* neithe b*udh* mo; 7 rangat*ar* t*ar* sruth Sion*n*a anon*n*, 7 hi ccrích Ciarr*aigh*e Luachra, 7 assin |f. 95 r| go bruach Locha Léin. *Ocus* toirling*edh* Blathmac asa c*ar*p*a*t acc faiccsi*n* Meic Creiche, 7 toirlingit cách uile *ar* chena, 7 imtighit an magh *ar*a ngluinibh i ndocu*m* an cleirigh; 7 ferais Mac C*r*eiche failte re Blathmac, 7 fóchtais Mac C*r*eiche sc*él*a dhe; 7 in*n*isidh dó g*ur*ab dia iarr*aidh* siomh táin*ic* fein, 7 na maithe si*n*, dia sáor*adh* on eiccendáil i rrabat*ar*, 7 día ffurtacht.

(56) *Ocus* ba hamhl*aidh* baoi siumh an tan sin '*ar* ccur na c*r*iche uile fa dháoir-chios dúr-fhognamha [1] dó féin 7 da mhancaibh co brath; 7 adubrat*ar* cach uile am*ail* adub*air*t Blathm*ac*. *Ocus* as amhl*aidh* bái Mac Creiche; ní bái ina fharr*adh* *acht* Mainchín namá, 7 an Fin*n*faidech. *Ocus* do ghabhsat ag cáoines iomacc-allmha, 7 acc geall*adh* máoine 7 mór mhaithesa dó *ar*a ffurt*acht*. 'Cidh as rátha damhsa risan ngeall*adh* sin?' *ar* Mac Creiche. 'An tuath forsan ecclais, 7 an ecclas foran tuaith,' *ar* Blathmac, '7 cách uile 'gut bith-réir; 7 do cháin do chomhall*adh* duit gacha tres bl*iadhna*, 7 da screpall béo bith-beo for gach teall*ach*, 7 cíos do cluicc gacha bl*iadhn*a.'

XVI. (57) *Ocus* tiomairccit an tír i*ar*sin ina ttimcell, 7 ceileabhrais Mac Creiche don tír; 7 beirid benn*acht*ain úatha, 7 fáccb*aidh* bennachtai*n* aca; 7 gluaisit a ffrithing na *conair*e cedna t*ar*a nais, go riachtat*ar* bruach na Sion*n*a sriobh-aille, 7 tangat*ar* t*ar* sruth anall. *Ocus* ó tangat*ar*, muscclais an pheist, 7 léiccis fon tír í

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[1] The prefix *dúr* has been erased.

asa haithle. *Ocus* teichit an tír uile reimpe co riachtat*ar* co coraidh Cille Subhulaigh, 7 tiag*ai*t uile t*ar* in ccoraidh anon*n*. *Ocus* rainicc Mac Creiche chuca isin tres lo; 7 ase u*air* 7 aims*er* sin, 7 an peist ina ndeir*edh* aga nathcuma, 7 gáire t*r*oma t*r*uag-neimh-éleacha agna sluaghaibh reimpe, 7 in u*air* ba t*r*oma na t*r*om-ghairthe, atchíad an tsochraitte sloigh da nion*n*saig*edh* .i. Mac Creiche c*r*aibhd*ech*, 7 slé*cht*uit uile dó, f*er*aibh, macaibh, mnaibh; 7 imtiaghait an magh *ar*a ngluinibh i ndocum Mhec Creiche, 7 tiomnaid iad féin dó, i ndáoir-cíos foghnamha, 7 da mhancaibh th*ar*a éis.

(58) *Ocus* ní cían do bát*ar* an*n* go ffacat*ar* aeghairedha na neide 7 na nin*n*ile chuca, 7 in peist ina ndiaidh, 7 teichit cach uile *ar* cúlaibh an clér*igh*; 7 ticc an peist isi*n* ccor*aidh* co ffeircc móir 7 co luin*ne*; 7 do theilcc*edh* caora teinedh t*ar*a craos ciocrach, *con*fadhach, g*ur* gabh omhan mor an cler*ech*, 7 bái Mainchín ina dhiaigh, 7 in Fin*n*faidhech aicce. *Ocus* adub*air*t an cleir*ech*: ‘ Atroich mo chlocc damh, a Mhanchin, ’ *ar* Mac Creiche; 7 cuirit na sl*uaigh* cecht*ardha* a ngnúsi fri lár, 7 atbert Mac Creiche na briathra sa :

Do neimh *ar* ccul go ccuire Crist,
A fuil fat rún g*ur*ab é nos íc;
Do neimh *ar* cúl co ccuire Día,
Nar leícce form do neimh ni as sia.

A bhroicseach borb, na druid aníos, |f. 95 v|
Anal mo chluicc im cend do cráis;
A bhroicsech balbh, gidh g*ar*bh an dáil,
Meisi dod choscc, a hucht Criost cáidh.

Moirsheis*er* árchaingel
  Asin cat<h>*r*aigh cáim
Do dheoin Dé an dúilemhai*n*
  Dod dhiochur dím.

Cetr*ar* sáor súiscc*élaid*
  Turnfaid sin do thréoir,
Matha is M*air*c ’na mbuidhin t*r*éin,
  Lúcas *ocus* Éoi*n*.

Aitci*m* si na nao*mh*a
Aitci*m* na hogha,
Aitcim <si> na huile
G*ur*<b>at cuire cródha.

Aitchim si do*m* fhurt*acht*
Naoi*mh* in bhetha buai*n*,
Combet sin lem guidhe
Uile thes is tuaidh.

Aitchim si dom furt*acht*
Cr*íst*, cathb*a*rr cáich,
Rí an richid, Rí nimhe,
Rin*n*-bhile os ráith.

Día mór diochra díolgadhach
Mac Muire, na ceil,
I*a*rrai*m*, áilim, athchuinghi*m*
Co ccoisgi do nimh. Do.

(59) Asa haithle si*n* aithiarrais Mac Creiche in clocc, 7 tucc Mainchin dó é, 7 benais an clocc co lon*n*, gur bedhg an pheist, 7 *gur* eir*igh* for a cosaibh deir*idh*, gur bo mó ná dois-bhile b*air*r-leab*ur* buadha, no cloictheach *ar* cnoc hí; gur bo hurg*r*ain mór a hiom*at* griobh 7 ingen eiste, 7 gabhais omhan mór an cléir*ech* acc faiccsin na péiste. Et orauit secundo ad Deum, eleuatis [1] manibus et flexis genibus, dicens: ‘ Deus pius, Pater omnipotens, author misericors, Deus uerus, unus, solus et trinus, miserere mei, Domine, secundum magnam misericordiam tuam, quia Tu es Pater meus potentisimus, et Deus meus pius, Tu [2] es uictoria mea magna. Tibi comendo me totum, et líbera mé, Dominé, ab ista uerme mortifera et a uénéno br*ó*cside quia Te adora<bo>, Te laudabo, ad Te uadam et in Te requiescam, qui uiuis et regnas in scecula sceculorum. Amen. ’

(60) *Ocus* a<sa> haithle na hed*ar*guidhe si*n* do*n* cleir*ech* is amhl*aidh* do bi an pheist ina sesamh an fedh do bái Mac C*r*eiche ag den*amh* na horaitte. *Ocus* léicc*idh* isin ccor*aidh* í asa haithle go ffeircc aduathm*air* urg*r*an*n*a ioggnath*aigh*, gur bo co*mh*mor do theilcc*edh* a caóra tein*edh* t*a*ra craos cíocrach *con*fad*ach*, 7 t*ar*

[1] MS. eleuatus. [2] MS. thu.

toll*aibh* a sróna; 7 do thoccaibh a bruth piast*aidh*e fuirre, gur bho fordhercc a driuch, go mbáoi fordhruċht fola fordeircce for gach náen ruain*n*e ina c*ur*p ótá a hó gó a herball. Uch t*r*a, as m*air*cc do Mhac Creiche do bái *ar*a cion*n* isin chor*aidh*, muna beith in fír Dia foror*dha* trena chum*acht*aibh da coscc. *Ocus* '*ar*sin ed*ar*-ghuidhis Mac Creiche an Tigerna go tin*n*esn*ach* ima thes*ar*ccai*n* *ar* neimh an ainmidhe urbhadhaigh, 7 as*edh* asb*er*t: 'A chin*n* mo chomairle, a Choimdhe cumh*acht*aigh, a t*r*iath, a tig*er*na, a oide, a an*mcar*a, a mheic na mór-óighe, diongaibh diomh an onchoin si, amhail as dech liom, a Rí 7 a Ruiri, *co* *n*ach cuiri sí im cend.'

(61) Asa haithle sin tuairgis Mac Creiche in clocc fecht fo trí, 7 an peist ag siub*al* 'na cor*aidh* go céim dhíoghain*n*, 7 a cráos ar comhlosccadh, |f. 96 r| 7 an t*r*eas f*echt* do scein*n* cáor thein*edh* asin cclocc hi ccráos na péisti, 7 lasaidh a cráos foran bpéist. Ó do moth*aigh*[1] in pheist a comp*ur* ar comhlas*adh*, do ion*n*tó isi*n* ccor*aidh* go sgredghail 7 go sgréch*ad* adhuathmair, 7 do eirghett*ar* na sl*úaigh* cecht*ardha*, 7 do toccbat*ar* g*áir*e co*mh*-móra coitcion*na* cathaiseacha co*mh*maidhme. *Ocus* do len Mac Creiche in ph*ést*, 7 a t*r*osdán cam cos-caol ina laimh, 7 gabhais for tiomái*n* na piasta dia t*r*ostán, 7 ticc Mac Creiche a ndiaidh na piasta, 7 Maoldala, 7 Mac Aiblén, 7 Blathm*ac*, 7 naoimh an tíre *ar*chena i ndiaidh Mheic Creiche; 7 an tir uile *ar*cena, feraibh, macaib, mnaibh, i ndiaidh na ccler*ech*; 7 il-ghretha 7 iol-g*air*e mora agna sluaghaibh i ndíaidh na péiste. *Ocus* do ghabhat*ar* rompa fon ion*nus* sin, go riachtat*ar* an loch; 7 rucc léim isi*n* loch, 7 doch*úaid* fho domhain an locha. Do thoccbat*ar* na sl*uaigh* 7 na cleiricch comhgháire móra ag altach*ad* bith-buidhechais do Dhía, m*ar* do coiscc*edh* díobh an pheist.

(62) *Ocus* ní cían do battar an*n*, co facat*ar* in loch ag maid*m* ina bhuin*n*eadhaibh borb-ruadha t*ar* bordaibh in locha; 7 asa haithle si*n* eirghis an pheist *ar* l*ár* in locha *ar*a cosaibh a ccert-airde fó*n* chéd-ion*nus*. Asa haithle si*n* toccbaitt na sl*uaigh* gáire móra ag aithcéodh 7 ag imdhercc*adh* an cléirigh; 7 gabhais adh-naire mór Mac Creiche imon péist d'aitheirge, 7 bedhgais a croidhe ina cliabh, 7 fechais *ar*an firmamint, 7 ed*ar*ghuidhis ina in*n*tin*n* Íosa, 7 fechais ina thimcell fecht naill, 7 ní fhu*air* ní da ttu*air*cc-

[1] Mothaigh written above the line in MS.

f*edh* no da tteilgf*edh* an phéist *acht* enní; ní bái nech ina comhfocc*us* in tan sin *acht* Mainchin amháin. *Ocus* sc*air*tis Mainchín for Mhac Creiche, o'*tconnairc* na sluaigh cecht*ardha* 'ar tteich*ed*. Is an*n*sin tucc Mac C*r*eiche a lamh for cen*n*-cumhdach a choroine .i. cumd*ach* éd*aigh* lachtna bái occa amhail b*arr*áin, 7 t*u*c urchor *ar* am*mus* na piasta g*ur* gabh *cu*mhd*ach* coroine in chriost*aidh*e *ar* coimhlethadh, 7 an b*arr*áin ag bioth-tromug*adh* foran bpeist, co ro taidbredh doibh uile hé ina cochall i*ar*air*n* aithleghtha ag coimhlethadh iman bpéist, go ffacat*ar* cách a ccoitcin*n*e an pheist ag cromadh ina cam-lúbaibh fon mb*arr*áin, co rucc leis co fudhomhain an locha, gan aitheirge go bruin*n*e bratha 7 beth*ad*.

(63) *Ocus* tóccbhait na sl*úaigh* cecht*ardha* iol-gh*air*the móra ag tab*air*t tesmolta f*or* Mhac Creiche, f*er*aibh, m*a*caibh, mnáibh; 7 léiccit na cler*igh* a nglúi*n*e fri lár, 7 doronsat a ccodach 7 a náent*aidh* re Mac C*r*eiche, 7 tuccat*ar* iad féin i ndaoir-chios foghnamha dó féin, 7 da mhanchoibh. *Ocus* asa haithle si*n* doní Mac C*r*eiche altach*ad* buidhe do Dhía imna miorbuilibh mora si*n* .i. an broicsech do bád*udh*, 7 atb*er*t:

Atloch*ar* sa do*m* Rí ruan*aidh*,
 A flaith neimh-ia<i>th nellaigh,
M*ar* do láis — loisge*adh* [1] go mbúad*aibh* —
 An bhroicseach fa mhelaibh.

Atloch*ar* sa don flaith cedna,
 Óir as raith a rúna [2];
Co ttoire in loch a lera,
 Ni léiccfe í for ccúla.

A sliabh dercc-óir uas alla,
 A shenmoir glan gan guai [3],
Atloch*ar* do*n* Rí adrala
 Nacam frith rem tubha.

XVII. (64) |f. 96 v| Asa haithle sin tangat*ar* an tír uile *ar* druim uas ur an locha don d*ara* leth, 7 na clérigh do*n* leith *ar*aill. *Ocus* ben*n*achais Mac Creiche i*ar*sin an tír, feraibh, macaibh, mnaibh, 7 tio*mairc*cth*er* a crudh 7 a cana as gach aird da

[1] The reading here is uncertain. [2] This word is blotted and uncertain.
[3] This distich is defective; perhaps read: uas glan-alla, A senmoir gan gubha (J).

ion*n*saig*idh*; 7 an fer diolmhai*n* ag na biodh *acht* a ar*m*, do beir*edh* dósomh a bhreth féin de; 7 tecc*ar* [1] each 7 err*edh* a ccind cho*m*-*air*le .i. a tt*r*íath 7 a ttig*er*na chuicce, maille le cách. ‘Faccaibh fágbala forsan tír,’ *ar* Blathmac, 7 *ar* na maithe. ‘Cidh dom fia sa asa los?’ *ar* Mac Creiche. ‘Do cháin do comhalln*adh* frit mhancaibh 7 f*r*iot féin, 7 tiomthacmung tig*er*na, et*er* each 7 err*edh*, feibh atchí anois,’ ol na maithe. ‘Fáccbhaim si buaidh taoisigh forsan tir,’ ol Mac Creiche, ‘7 alladh riogh [2], 7 buaidh rioghna 7 re*cht*aire, 7 buaidh ccleir*igh*.’

(65) ‘Facc*aibh* tuill*edh*,’ ol na maithe. ‘Cidh doghebh sa *ar* a shon sin?’ ol Mac Creiche. ‘Dogheb*air* céid-ghein gacha heall*aigh*.’ ‘Faccbhaim ioth 7 bliocht in bh*ar* ttír, 7 mes for bh*ar* ccoilltibh, 7 tor*adh* in bh*ar* ttal*main*.’ ‘Faccaibh tuill*edh*,’ ol na maithe. ‘Cidh bhias damhsa *ar* a son si*n*?’ *ar* Mac Creiche. ‘Biaidh,’ ol na maithe, ‘cíos do cluic gacha bl*iadhn*a.’ ‘Facc-baim si buaidh ngaiscc*idh* for bh*ar* laoch*aibh*, 7 iom*arc*r*aidh* gacha tire accaibh. Fáccbhaim gach teidhm t*r*om-ghal*air* thiocf*us* in bhar ttír, díneach mo cluicc 7 urn*aigh*te mo mháor da díochur eiste; 7 an t*r*iath no an tanaiste bhes an*n*, a mheth no a écc, muna cirghitt ríasan cclocc sa, 7 a meth nó a écc gibe nech don tír chuirfes t*ar* a glún suas le gó nó le héitheach é go brath.

(66) *Ocus* faccbhaim daoibh ’na ag*aidh* sin gan beith ní b*ús* úaite ina an líon tángabh*air* im dhochom sa madh dia cco*mh*-aillti na cána so.’ *Ocus* atbert:

T*r*í *cét* fo trí thangabh*air*,
 D’f*er*aibh *arm*-ghlana uaille;
Cé*n* comhaillti mo chána,
 Ni bheithi ní bhús úaite.

‘Faccbaim ní ele daoibh, an teall*ach* forsa mbia mo screap*all*, ga*n* teidhm t*r*om-ghal*air* do thecht chuca go b*r*ath, 7 g*an* m*ar*b anabaidh do b*r*eith asan tegh i mbia mo sgreapall. Faccbaim daoibh an u*air* nach comhaillf*ith*e mo chana, 7 nach riarf*ith*e mo mion*na*, na huile tedhman*na* 7 galra agh dail foraibh dogres, 7 demhan misccn*ech* miorúnach ett*r*aibh do gnath, gomadh feallt*ach* fionghal*ach* cach uaibh ’má cele; 7 gach u*air* atchífidhe

[1] Here and elsewhere *teccar* etc. are equivalent to *tuccar* etc.; cf. Z. C. P. xii, 426. [2] The scribe at first wrote *riogna*.

mo clocc sa, gomadh oil, 7 gomadh athais da bhur ffine a fhaicsin gan a cháin do chomall fris. Faccbaim ní ele fós, trí fáoidhe mo cluicc romhaibh a ccath, 7 bidh maid*m* romhaibh *ar* gach leth, da ccomhaillti mo chána.'

XVIII. (67) Do mholat*ar* cách a ccoitcin*ne* g*ur* maith g*ach* ní da ndub*air*t an teccn*aidhe*. *Ocus* atb*er*t Blathmac g*ur* mor na míorbuile 7 na ferta doron*adh* an*n*sin. 'As fír éiccin,' ol Mac Creiche, 'ú*air* bidh Drui*m* na fF*er*ta ain*m* an droma sa óníu go bráth, 7 bidh é Loch mBroicsidhe in loch sa thios go bráth.' *Ocus* doronsat na cleirigh a ccodach 7 a náont*aidh* re 'roile; 7 doroine Mac Creiche ul*aidh* 7 ad*r*adh, 7 tuccadh a chána 7 a chumhala go |f. 97 r| Mac Creiche; 7 do gabh acc ceilebr*adh* don tír, 7 acc t*echt* t*ar* a chánaibh; 7 is*edh* asb*ert*: 'Maith an t*urus* tangam*ar* do*n* tir si da cab*air*; 7 bidh maith doibhsiumh é, dia ccoimhlit mo chana sa rim fein, 7 rém comh*ar*baibh t*ar* éis a chele go brath, 7 bidh olc muna coimhlit.'

(68) *Ocus* atb*ert* an laoidh an*n*:

Maith an tur*us* tangam*ar*
Do dhéoin coimsigh cáimh,
Do chob*air* shluaigh Fhermhacach
As g*ach* tír do thir.

Broicseach aga slucc*adh* san
Uille na gach olc,
Uil-peist uathm*ar* anaithn*idh*
Nír f*étadh* a coscc.

Maoldala is Mac Aiblen
Is Blatm*ac* as cáidh corp,
Ocus náoi*mh* in tíre <so>
Nír fh*ét*sat dibhsi [1] a coscc.

Do raidhset na naoi*mh*
A naithesc go g*r*od:
'Fáccb*aidh* uile an tír;
Ni thicc dhin*n* a coscc.'

[1] Omit (metri gratia) J.

Fi*arfaigh*it flaithe Fermacach
Do Bhlathm*ac* blaith-bán :
' Re f*urtacht* in mbia *ar* súil
No an ffuil dui*n* a ndá*n* ? '

' Eirgidh co mac ochta Ailbhe, '
Ar Blathmac co mb*r*igh,
' As esi*n* ga*n* b*r*eicc
Diongbh*us* an plaigh díbh.

As dó do deon*aigh* Día
Do ched choimsigh cáimh,
G*ach* teidhm is g*ach* tres
Do chor as bh*ar* ttír. '

Tiacchait flaithe Fermacach
Do*m* iarr*aidh* b*udh*dhes,
Da ff*urtacht* da ffoiridin;
T*urus* dob é *ar* les.

Fu*ara*t*ar* me *ar* cl*ar*-mhaghaibh
Ar brú Locha Léin;
Da*mh*sa, m*ar* b*údh* lan-mhanaigh,
Do shle*cht*sat go léir.

Adubhrat*ar* uile [1],
An sl*uagh* féta fin*n* :
' Do breth dheit, a naoi*mh*-cléir*igh*,
T*ar* is cab*air* sin*n*. '

Do ghellsat damh uile,
F*er*aibh, macaibh, mnaibh,
Sg*r*eapall *gach*a dui*ne*,
Is beith uile fa*m*' cáin.

Tecc*ar* [2] damh Día a rathach*us*,
Orra as fír an fath,
Imon mb*r*eith neoch [3] do fhaccbus <s>a
Do co*mh*all go b*r*ath.

[1] This line is defective; read perhaps : frim uile. [2] See note on § 64.
[3] Omit (metri gratia) J.

(69) Ticcim si leo anall
T*ar* Sionain*n* na sreabh,
Teccait — óir as fír —
'Sa tir leth ar leth.

Teccait uile an tír
Cugain*n* in*ar* ndáil,
Ocus slec<h>tait da*mh*,
Feraibh, macaibh, mnaibh.

Ticc an peist 'na ndiaid
'Sa choraidh *gan* cosg,
Ticcit *ar* mo chul,
Is geibhim mo clocc.

Aitcim Iosa oll
Go ro coiscc an peist,
Ticc caor asi*n* clocc
Go ndeach*aid* 'na cráos.

Lasaidh a brú bailc,
Ar ba glan in rún,
Gan bréicc, is na ceil,
Téid a neimh *ar* cúl.

Tion*n*taidh *tara* hais
G*us*an loch b*udh*dein
M*ar* rainic a bruach,
Beiridh 'na l*ar* léim.

Téid fa*n* loch b*udh*déin,
Tic cath*ir* 'na sp*r*oc,
Donít an sl*uagh* uile
Altucc*adh* buidhe [1] a co<i>scc.

Ticc 'sa loch arís
'Na sesamh, fa g*r*ain,
Eighit uile an sl*uagh*;
Uch, fa t*r*uagh an gh*áir*.

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[1] Omit (metri gratia) (J).

An fad do bí an peist
'Na sesamh m*ar* si*n* [1],
Fa *furtacht* domria
Aitchim Dia do nimh.

Ticcim [2] urcor dhi,
Oir fa luin*ne* lem,
Do chumhd*ach* mo choróine [3]
Cuiridh é fa a cend.

Gabhais fós 'ga hiombathadh
Mo bh*ar*rain — réim raith —
Ba réil do chach uile
'Na choire mhór maith.

Dingis ina cam-lubaibh
Isi*n* loch co léir,
G*an* eirghe fá cách
Go tti bráth do*n* peist.

(70) Slechtait damh na sl*úaigh*,
Feraibh, macaibh, mnaibh;
Teccait [4] da*mh* co léir
Mo b*r*eath féin do chái*n*.

Tecc*ar* [4] da*mh* an*n*sin
On tsluag féta fhin*n*
Cái*n* *gach*a treas bl*iadhna*
Ar riar*a*dh mo mhin*n*.

A each is a err*edh*
Ro dam fia sa on flaith;
Rot fia sa ón anos
Asa los gach maith.

Mo screap*all* bec bith-beo
Damh do dhéon*aigh* Día,
Ni b*erar* marbh anab*aidh*
Asin tigh i mbia.

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[1] Written above the line in MS. [2] See note on § 64. [3] This line is too long; read perhaps : mo chinn. [4] See note on § 64.

Pinginn cíos mo cleirigh [1]
Nech *tucus* on Róimh,
'Sa híc do réir riaghla
Gacha bliadhna doibh.

Faccbhaim buaidh tig*er*na
Foran tír b*údh*déin,
Buaidh rioghna, buaid r*echtair*e,
Cé*n* rabhat do*m* réir.

Buaidh riogh [2], buaidh r*echtair*e, |f. 97 v|
B*úaidh* ccleirigh hi ccill;
B*úaidh* maisi, b*úaidh* m*arcaidhecht*a,
Búaidh óla gach lin*n*.

Faccbaim ith is blio*cht*
Isin tír si attá<i>m;
Faccbaim mes is mor-tor*adh*
Cé*n* coimhlit mo cháin.

Faccbaim si buaidh ngaiscc*idh*
Da laochaibh ga*n* fhell;
Cen coimhlit mo chái*n*
Ní b*er*th*ar* a ngeall.

Urn*aigh*the mo mháoir,
Dínech mo cluicc cáidh,
Síad dibh *ar gach* mbeirn
Diongb*us* teidm is pláigh.

Trí fáidhe mo cluicc
Romhaibh hi ccath c*r*uaidh,
Acht go ccoimhle a gheis,
Bérthái leis gach búaidh.

(71) Céd-laogh, ced-úa*n*, céd-men*n*án,
Céd-*ar*c crána a cró,
Dlighim do shl*úagh* Fermacach,
Ad*er*im ní gó.

[1] *Sic* MS., but we must certainly read *cluicc* as Miss Joynt suggests. [2] riogna MS.

Faccbaim si da righ
Eirghe roimh mo clocc;
A meth fan treidhe
Muna eirghe go grod.

Gach plaigh, is gach gal*ar*,
'S gach teidhm uathm*ar* án,
Dingeb*at* da ccet*r*aibh
Ge*n* coi*mh*lit mo chái*n*.

Da fferaibh, da mnaibh,
Da ni*ar*sma b*udh*déin
Dingebhat na plagha sa,
Gén rabat do*m* réir.

Gach nech diobh dom ri*ar*a sa
  Beid *ar* deis Dé bí,
  Rachait uile *ar* nemh,
  Eter fher is mhnáoi.

Da ccongb*at* cáin comhram*aigh*
  Gach aon díbh da *n*dual,
Cuingeobh*at* go holl-blad*ach*
  Iad *ar* in mbith mbuan.

Bidh me an uil-peist led*artach*,
  Da ndernait ri*m* gó;
Bed sa riu go freccar*tach*,
  Da millit mo scéo.

Atloch*ar* do Día;
An péist, as g*ar*b rún,
Oír as damh as ced
G*an* a techt *ar* ccúl.

Atloch*ar* do Dhia
Mo bharráin co bráth,
M*ar* do ládh fan p*ést*,
Conar léicc fo cách;

Ger bó hédach lachtna
  Mo bh*arráin* — réim raith —
Ata 'mu*n* peist gan brón
  'Na choire mór maith.

Gach aon don tír toccb*us*
  Mo clocc co reim raith
  Osa glún le gó
  Fáccbhaim si dó meth.

Mo secht fichit bl*iadhan*
  Co feil cain*n*el raith,
Atloch*ar* do Dhía
  Gach *ar* fiad sa maith [1].

Maith.

(72) *Con*idh betha M*eic* C*r*eiche *con*uiccesin, '*ar*na sc*r*iob*adh* lasan mbrath*air* mbo*cht* Michel o Clé*righ* i cconuent b*r*ath*ar* Dúin na nGall, 11 Maij 1635, asan ccóip [2] do sc*r*iobh an b*r*á*thair* cédna i cconueint In*n*si i tTuadh-Mum*ain* a mí Iu<i>n na bl*iadna* sa 1634, asan leab*ur* do sccríobh Maoilechlain*n* o Call-an*n*áin hi cCill Maoilodhrain do chom*ar*ba Mh*eic* Creiche, an tan rob áois do Chriost 1528.

<SCÉL ELE AR MAC CREICHE ANNSO>

(73) Ro bái *ar*aile fer i ttreabhlaid móir go hainmes*ar*dha on mbolg*aigh*, Tómás ó Godáin a ain*m*, 7 ro ben*adh* a urlabhra 7 a aithne de, 7 ní raibhe *acht* beccán dia anmain an*n*; 7 m*ar* dorin*n*edh díneach dó le maic-cléir*ech* Mh*eic* C*r*eiche; 7 '*ar*na tab*air*t don maic-cleir*ech* *cet*na lena hól don easlán asan cclocc si*n* Mh*eic* Creiche, tainicc a urlabhra 7 a aithne do fóc*ét*óir; 7 ro maoidhedh le cách na miorbhuile si*n*. *Con*idh i*ar*si*n* dorin*n*e Tomás o Godáin .i. fer na bolcc*aigh*e in l*aid* :

Mor na ferta sa d*ar* lem
Doroine in terlamh ora*m*,
Mac Creiche d*ar*ab buan bloidh
Tucc mé o bhás go beth*aid*.

[1] This line is corrupt. [2] After ccóip, the words : do ccóip, are added in the MS., but marked for deletion.

Creidim do*n* mion*n* sa rem táoibh |f. 98 r|
Táinicc a hu*cht* an fhíor-naoi*mh*;
Ní thicc cr*edh* daoine asteach
Ina mbérth*ar* a dhineach.

Tucc da*mh*sa com*air*ce raith
Mac Creiche na mion*n* mór-maith;
Dlighim fogn*amh* dó seach cách
Ó n*ar* d*er*mait a óccl*ach*.

A cluicc 'sa bachla cama
Arar heccr*adh* óir lecca,
Cóir do chách uile, fir da*mh*,
A miorbuile do mhaoidhemh.

A cháin *ar* fheraibh Mum*an*
'S *ar* Chon*n*actaibh do bun*adh*,
Termon*n* do chléirchibh a ceall
Dleg*ar* o fheraibh Er*enn*.

A miorbhuile g*us* aniugh
Do b*udh* dec*air* a n*air*iomh,
Ata riamh le n*er*t g*an* clodh
Ag den*amh* na bf*er*t ffir-mór.

In laidh si le creidemh cóir
Gibe geb*us* 'na onóir,
Doghebha itche gan logh
Bér*aidh* leis g*ach* buaidh lán-mor.

Mor.

Asan leab*ur* c*ed*na do sccriob*adh*.

TRANSLATION

I. (1) *Incipiunt pauca de mirabilibus Mheic Creche;* to wit, Mac Creiche, son of Pesslan, son of Erce; of Corcumruad Ninois was his race. Nine score years was the length of his age from the day of his birth to the day of his death. This was the beginning of his grace, that he went into the hermitage which is between Formael (a place name), and the Eidnech (a river). Clúain hÍ was the name of the place in which he was pursuing his devotions.

(2) This was the size of the structure, viz. four stones; to wit, a stone at the back, a stone at either side, and a stone in front There Mac Creiche began to keep Lent, for the fear and dread of hell. And he took no food with him into the hermitage, except one single loaf and four sprigs of cress; and of them he ate nothing except on Sunday only. And when Lent was over, he took no food on Easter Sunday, except bread and thin drink. There his relatives found him afterwards in the hermitage; and he was taken home, and ward was kept on him for some time afterwards.

II. (3) Another time he went into the same hermitage, and remained there for another space of forty nights without any food or drink beyond this, that a doe used to come to him and of her own accord drop her milk into a stone bowl or hollow which was at the door-post of the hermitage in which he was; as is shown by the following verse from the poem on Mac Creiche:

The doe would come
To the stone chamber;
She would drop into the bowl
Her milk for Mac Creiche.

A bowl of stone he had
In the hermitage assuredly;
In it for the modest cheerful clerk
The doe would drop her milk.

And after this the doe would proceed to the woods, and would come again.

III. (4) One day, as the clerk was reciting his psalms in the hermitage, he saw a youth looking at the holy man. He started, but did not speak. The clerk asked who he was. ' My name is Becedán, ' said he. ' I am looking at my land; and I bind my covenant on thee. ' ' Do not cleave to me however, ' said the clerk, ' but take my blessing, and do not make me known to any one else. ' And he recited gospels and prayers.

(5) The young man turned away, and as he was there, he saw a robber-band coming towards him, seven and twenty in number. And he asked them whence they came. ' We are come, ' <said they,> ' from Glenn Geimin, and we are called the Glasanaig. ' The youth named Becedán fell into their hands, and they were hacking and hewing him for a long time. And after that they had all hacked at him, they fancied that they had cut off his head. But God and the prayer of the holy clerk delivered him; and it was (really) a wisp of sedge instead of the head of the youth that they held. And he escaped from them safe and sound.

(6) The robbers asked : ' Who saved thee, O youth ? ' ' A servant of God saved me, ' said he, ' who put gospels round me a while ago, before I met with you. ' ' Where is that holy clerk ? ' said the robbers. ' What would ye of him ? ' said Becedán. ' We would submit to him, ' <said they,> ' and learn the will of God at his hands, henceforth and for ever, because of the wonderful deliverance which he hath wrought on thee. '

(7) They make peace together, to wit, the robbers and Becedán. ' Well has it turned out for you, ' said the youth. ' Ye shall receive the peace of God for ever owing to this affair. ' The youth went to the chamber where the chaste angelic clerk was chanting his psalms. The youth and the robbers saluted him, and all knelt to him. ' Thine own will to thee, O clerk, ' said they. ' I accept it of you, ' said Mac Creiche. They all lay aside their arms, and offer themselves, body and soul, to God and to Mac Creiche. Becedán then offers his land and estate to Mac Creiche, that is Cell Meic Creiche of the woods; and it is on the estate of this youth was founded the church still called Cell Senbotha.

IV. (8) As to the Glasanaig, spades and bill-hooks were made for them out of their own arms, and iron girdles were put around them, in token of their bondage and devotion; and the robbers and Becedán made a great clearing in the midst of the woods; and Cell Senbotha is the name of the place till doom. And the robbers, that is the Glasanaig, and Becedán were the first monks that were buried under the soil of the church; as it is said in the poem on Mac Creiche :

They thought that they had killed
The boasting lively man;
His head — fame without suffering —
Was a rushy sod of sedge.

They bend to Mac Creiche
The robbers secretly,
On every path without respite
From the iron girdles.

V. (9) Then Mac Creiche and Mainchin went west to Inis Locha Ratha Maigi, because Mainchin was his (spiritual) son, and it was he who had baptized him, and had taught him, and was his confessor. They went then westwards to Inis Fide; and Mac Creiche bade Mainchin to place a fetter on his feet; and Mainchin put a fetter on him, as he told him. 'Give me the key now,' said Mac Creiche. Mainchin gave him the key; and Mac Creiche hurled it into the mouth of the sea, and vowed that he would never leave the island, till the same key should come to loose the fetter that was on him.

VI. (10) Then came Ailbe from Imlech Iubair on his way to Aran; and he came to Fidinis, where Mac Creiche was. (And this was not his first name, but *Mac croide Ailbe*, i.e. son of Ailbe's heart; and the name Mac Creiche was given him, when he obtained the restitution of the northern prey [*crech*] from Aed son of Eochaid). So then Ailbe begged Mac Creiche to go with him to Aran. And Mac Creiche told him how he had a fetter on him, and whither he had thrown the key.

(11) They remained that night with Mac Creiche; and God sent them each their portion. The following night Ailbe

went to fetch water from a spring in a cliff on the north side of the island. He saw a salmon in the spring, and brought it home with him, and cut it up, and dressed it. And the key was found inside the salmon. Mac Creiche knelt to Ailbe for working this miracle for him. And Ailbe released Mac Creiche; and Mac Creiche went with him to Aran.

VII. (12) Fidinis was then bestowed on Mainchin by Mac Creiche, because he was his true foster-son, and he was a son of grace; and he had gone with him to Rome on the occasion when they brought the *Finnfaidech* (i.e. the Melodious, name of a bell) with them from the high altar of Rome. And Mainchin did not wish to remain behind them in the place, provided it did not vex Mac Creiche.

VIII. (13) Then the clerks went westward to Cluain Dirair, to the town of Baethbronach (i.e. the foolishly sorrowful), who was king of Corcumruad at that time, a man who had never smiled or laughed at any time. 'Are you content that I should come with you?' said Mainchin. 'I am content,' said Mac Creiche. 'Would it be unbecoming for us to make a request?' said Mainchin. 'What is the request?' said Mac Creiche. 'Why this,' <said he,> 'for a ridge of corn for your provision.' 'I am willing,' said Mac Creiche. Mac Creiche sat down on the edge of the lawn; and Mainchin went into Baethbronach's fort, to ask him for a ridge of corn as provision for Mac Creiche and Ailbe on their return from Aran. 'Thou shalt have a ridge of me,' said Baethbronach.

(14) Baethbronach's reapers were at that time reaping a field of corn in front of the fort. Mainchin begins to reap his ridge, while Mac Creiche sat at the end of the ridge. A great storm of wind and wet came upon them, and all Baethbronach's wheat was carried into the sea owing to the force of the tempest. All the reapers retired to the fort except the clerks. Mainchin continued to reap his ridge, while the clerks sat and watched him; and not a spot of their raiment or of their persons was wetted, but the fairest and most brilliant sunshine poured down upon them; as appears from the following stave from the poem on Mac Creiche:

There was a shower without shame
On Baethbronach's reapers;
It carried half his corn
Into the seal-haunted sea.

There was sun unsullied in contests given,
It is not concealed,
Brilliant and wondrous
On the corn of Mac Creiche.

(15) Then Baethbronach offered himself and his children and his fort and his land to Mac Creiche and to Ailbe, and (promised) that none of his children or descendants should be carried to any other church (for burial) for ever; as the stave runs:

Baethbronach offered
An offering not concealed,
Cluain Dirair, a strong foundation,
To Mac Creiche for ever.

And the church now stands on the site of the fort, and the cemetery is on the spot where the clerks sat, and the ridge is the place on which the great cross stands between the church and the sea and Ailbe's Strand.

(16) Then Mac Creiche granted Sliab Gainim, from Fothribe Senain on the west to Fertas Muine Muirbigi on the east, between the church and the sea, that the sea should never come over the land till doom; and that no one who should dwell therein should have fear or dread of the sea for ever. It was from this place that Ailbe went to the Land of Promise, to meet the seven of his (monastic) household whom he had sent westwards into the ocean. And Mac Creiche and Ailbe were sitting from one day to another at Ailbe's Seat waiting for the wave; and the wave never passed the place where they were, nor will it pass it till doom. Then Ailbe left (as a bequest) that the church in that fort should never be overwhelmed by the sea till doom.

(17) Then Ailbe left promises and bequests to the successor of Mac Creiche: that no successor of Mac Creiche should die a violent death, while Ailbe is in heaven. 'Alas then,' said Mac Creiche to Ailbe, 'it is sad that we should part on earth. As I spent my youth in thy company, so would I spend my old

age.' 'Thou shalt have a reward for thy company,' said Ailbe, 'and as we are united on earth, so shall we be united in heaven. Let thy request reach me before we part; what dost thou wish?' 'I wish,' said Mac Creiche, 'that as I am old and aged myself, long life may be granted to all my successors after me who do according to my will.' 'I will entreat my Lord,' said Ailbe, 'and if I obtain it, it shall be to thee.' Then Ailbe entreated his Lord, and obtained his request. And Ailbe said to Mac Creiche: 'I have obtained the request from my Lord; and thou shalt have it from me.' Then Mac Creiche entreated Ailbe that he would grant long life to his successors; then Ailbe bequeathed to Mac Creiche's successors heaven and long life.

(18) Then Ailbe left as a further bequest that every true prayer which anyone offers in that place on Ailbe's Strand, provided it be offered at Ailbe's monument, or at that of Mac Creiche, shall be granted him. From thence also will go seven of the (monastic) family of Ailbe and Mac Creiche to the Land of Promise. Thence too will Ailbe go with his monks to the Land of Promise on the Day of Doom. Great then is the splendour and the wonder-working power of the seat on that strand. Then Ailbe blessed the new cell and temple of that spot; for he was high-bishop of Munster at that time, and Mac Creiche likewise was a bishop.

IX. (19) Then they bade each other fare-well, Ailbe and Mac Creiche; and Ailbe proceeded to Aran on his pilgrimage; and Mac Creiche remained, serving his cell, for it was a new foundation to him. Then came messengers from the Ciarraige to seek Mac Creiche, that he might go with them to ward off the plague from them, for his mother was of their race. And the plague was the Crom Chonnaill which was attacking them. Mac Creiche set forth out of affection (for them); and all the Ciarraige were assembled on Magh Ulad to meet him. They all rose up before him, and gave him a right fair welcome. Mac Creiche was taken from his chariot, and he recited the gospels with prayer on their behalf, and preached the word of God to them; and they all fasted that night, Mac Creiche and the Ciarraige; and the next morning Mass was celebrated for them.

(20) Then came three sons of Cuilcenn, that is three sons of

the brother of Mac Creiche's mother, who lived to the east at Rath Muine. As they were coming from the east the Crom Chonnaill overtook them, and the three brothers were slain by it. Mac Creiche raised the Finnfaidech aloft on seeing his kinsmen dead. Nor had they long to wait before they saw a flash of lightning coming from heaven towards them, which fell on the Crom Chonnaill, and reduced it to dust and ashes before the eyes of the multitude. At this wondrous work (fert) they all bent to Mac Creiche; and from this is named Fert of the Children of Cuilcenn and of the Crom Chonnaill on Magh Ulad.

X. (21) Then there came three sons of Crimthann, son of Cobthach, from the south on a plundering expedition to Rinn Ruis in Altraige Cind Bera; and carried off a prey of men and cattle, including three sons of Mellan son of Maeldoid, son of Scellan of the Altraige Cind Bera. Envoys were sent from the Ciarraige after the prey, and they took with them the gospels of Mac Creiche and the Finnfaidech in the hopes of a better decision. But no favourable decision was obtained from the king on their southward journey. The messengers returned north with no good answer. 'What profit have you brought with you?' said Mac Creiche. 'None,' <said they,> 'except our cattle being divided before our very eyes, and our men in fetters.' 'Have you brought a definite answer with you?' said Mac Creiche. 'We have,' said they. 'If you wish for the release of the men who were carried south, this is the final answer we have brought. (You must pay as tribute) a cow for every shield-strap (i.e. for every warrior) in Ciarraige, and an ounce (of silver) for every woman, and to give a hostage to attend in perpetuity.'

(22) Then the Ciarraige went into council, and what they resolved was to send their blessing to their dutiful son, to Mac Creiche, for he was their dutiful son. And moreover he was travelling there at the time; for when the plundering party came he met them in Tir da Magh Nemed. 'I will go on your blessing there,' said Mac Creiche, 'whatever God may will to come of it.' Mac Creiche went after the prey to Aiced Aiscinn and to Lis Airthir; and found all the Eoganacht assembled there, including Crimthann, son of Cobthach, and his sons.

(23) Mac Creiche went in his little car to the middle of the assembly, and greeted the young men, and discussed with them the cause of his coming. ‘What is the cause?’ said they. ‘I am come,’ <said he,> ‘after the capture and the prey; and to complain to you of my outrage (lit. reddening) and shame; and I am feeble and fey; and it will be better for you to receive my blessing, than to keep in your possession the matter which I ask for.’ And this was true of him, for nine score years was his age when he went to heaven; and a strip of poor leather used to support his lower jaw against the other, when he recited his hours, or when he conversed with any one. He had however completed seven score years, when he came to negotiate with Crimthann, son of Cobthach, King of the Eoghanacht of Loch Lein.

(24) And Mac Creiche said: ‘If it were thy pleasure, Crimthann, it were time that thou shouldst give an answer to us in the matter for which we have come.’ ‘Great is my (cause of) indignation against thee, O clerk,’ said Crimthann, ‘for asking of me the vagabonds who were trespassing on my land.’ ‘No great cause,’ said the clerk, ‘because it is for God's sake that the request is made.’ Then said Aed Damain: ‘The young men will think it a great matter to give thee (even) a single man of the captives. < I will release to thee whichever of them thou preferrest. >’ ‘Who said that?’ asked Mac Creiche. ‘Aed Damain,’ replied Mainchin. Mac Creiche said: ‘This is what he shall have of God, viz. that which he adjudged to me, a single man.’ Aed Damain was wroth thereat, and held his peace.

(25) Then said Aed Furarain: ‘It were not too much to (give to) the clerk half the capture, since he asks it in God's name.’ ‘Who said that?’ asked Mac Creiche. ‘Aed Furarain,’ said his foster-son. ‘He shall have then,’ <said Mac Creiche,> ‘from me and from God half the honour and dignity of this land and people, though it cause divisions among them.’ Now Aed Bennain was Crimthann's favourite of all his sons, and therefore he was uneasy in his mind about him. Aed Bennain stood up and said: ‘If it be the clerk's will, O young men,’ said he, ‘give him the whole of your capture.’ ‘Who said that?’ asked Mac Creiche. ‘Aed Bennain,’ said Mainchin. ‘That son has been long in coming,’ said Mac Creiche. ‘He shall have from

me and from God the full honour and dignity of this land and people for himself, and for his son and grandson in perpetuity.'

(26) Then Crimthann and his sons consulted together, without summoning any of their counsellors. 'What shall be done, O young men,' said Crimthann, 'to this reverend senior who has come to you? And surely there never came, nor ever will come, a man of his age to make request of any one. He is worthy of any man whom he may meet merely on the ground of his age. 'Hold council,' said Crimthann, 'and summon to you all the assembly,' said he. The whole assembly was summoned to them.

(27) 'If my advice were acted on,' said Aed Bennain, 'at a time when there is neither beginning of sovereignty nor end of pride, ye would not await the curse of yonder reverend senior for the sake of the capture ye have made; for he lives, and pays debts (i.e. requites injuries), and bequeaths blessing. And there is no sea between us and the place from which this prey was taken; and had we known, we would not have approached the place in which he was, for any place in which he might be was a reverend sanctuary; and moreover his fame had come from the land in which he was, before he came to us. We will however pronounce judgement on ourselves,' said Aed Bennain, 'and if he be of the household of God, it is a burning shame that we have inflicted on the clerk; for we knew that he was there before us in the land which we invaded, and, were it only on the ground of humanity, (consider that) there are three kinsmen of his mother with you here in captivity, deprived of every earthly good. And take good counsel now,' said Aed Bennain.

(28) 'We would do so,' said Crimthann, 'were it not for the grief of Aed Damain.' 'I am sorry,' said Aed Damain. 'Grant ye the will of God, and my will,' said Mac Creiche, 'and it will be well with him again.' 'The one heir of thy promise seems little to him,' <said Crimthann.> 'Is it this which causes the grudge against us in the matter?' said Mac Creiche. 'It is,' answered Crimthann. 'He shall have fullness,' said Mac Creiche; 'many a thousand shall serve the one heir, and he shall be the envy of all men.' Then was the whole capture delivered to Mac Creiche both men and cattle with full restitution, and with his own will to him in perpetuity till doom.

(29) Then Crimthann and his sons named the price to be paid to the clerk, i.e. to Mac Creiche, for the outrage done to him, and for his blessing, viz. every thing that he himself should impose upon them. 'I will decree then,' said Mac Creiche, 'fifty grey tunics; and fifty fat hogs, and fifty heifers for refection; and clothing for the seniors whenever it be sent for by thine heir to my heir.' 'That shall be to thee, and whatever more beyond this be asked, thou shalt receive of us, even thy whole will till doom,' said Crimthann and his sons. 'Thou then with thy sons,' <said Mac Creiche,> 'shalt have my three blessings; to wit, blessing of sovereignty without denial; blessing of dignity (?) without extinction; blessing of wisdom with honour. These three blessings shall be thine, on condition of obedience to my heir after me.'

(30) Aed Bennain, son of Crimthann, surrendered the spoil. Maelduin, son of Aed Bennain, surrendered this spoil. Forchellach, son of Aed Foirinn, also surrendered this spoil. Cuimine, son of Aed Bennain, surrendered this spoil. Congal, son of Maelduin, son of Aed Bennain, also surrendered <this spoil>. Cairbre, son of Cudinisc, son of Forchellach, son of Aed <Foirinn>, surrendered this spoil. Aed, son of Conang, son of Cuimine, surrendered this spoil. Aed Alláin, son of Cairbre, of the seed of Aed Foirinn, also surrendered this spoil. Maelanfaid, son of Cuimine, surrendered this spoil. Cufhoingelt, son of Cairbre, of the seed of Aed Foirinn, surrendered this spoil. Maelduin, son of Aed, son of Conang, also surrendered the like contribution. These were twelve chiefs of the Eoganacht of Loch Lein.

XI. (31) Then came Mac Creiche from the south, bringing with him the three brothers of his mother, and all the wealth which had been carried off to the south. And he worked a wondrous miracle as he came from the south, when his mother's brethren were faint and thirsty after their imprisonment, and great thirst seized them as they journeyed westward from Raith Maige. Mac Creiche marked the ground, and water came up out of it, and they all quenched their thirst thereat. And they made a stone enclosure round the fount; and the fount still remains on Magh Ulad, and it heals every sickness and every hurt to which the water of it is applied.

(32) Now the Ciarraige were assembled together on Magh Ulad to meet him, and gave him their blessing because of the wonder which he had wrought for them, viz. repelling the Crom Chonnaill from them as he went south; and (recovering) their spoil, and releasing their prisoners from the captivity in which they were, and restoring them to them in their entirety. Then the Ciarraige all gave their blessing to him with one accord, for he was a noble pious son to them, and did them much good in every matter for which they entreated him. He on his part gave them his blessing, and he gave them a share in the tribute of his church, viz. a hundredth part from him to themselves, as long as they paid it willingly (lit. of themselves). He then arose to go to his mother's kinsmen to be cared for by them.

(33) Then the Ciarraige went into council apart from the clerk, to consider what they should do to him. This is what the Ciarraige agreed to offer to their kinsman, i.e. to Mac Creiche, for he acted the part of a good foster-child to them, and was beloved of them since he had granted the joint tribute of his church and his blessing to his mother's kin, together with profits to themselves (the Ciarraige). Finally there was granted to Mac Creiche unanimously three score productive cows every third year, or, if they preferred, a scruple from every two men of them every third year. Mac Creiche bequeathed these legacies to the Ciarraige, strength in their men and pre-eminence in battle and valour to belong to them, and pre-eminence in riches and in milk in their land.

XII. (34) Mac Creiche bade them farewell, and left his special lasting blessing with his mother's household; and then set out thence for Imlech Iubair to Ailbe, for he was the son of Ailbe's heart. And he had not long been there when he saw (standing) before him messengers from Tuath Mumu (Thomond) and Corcumruad, (to ask him) to go to Carn Meic Tail to confer with them; and also greeting was brought to Ailbe that he might entreat Mac Creiche to go to them. 'I am loath to do this,' said Mac Creiche, 'but, though loath, I will go.' He was feeble, and fey, and decrepit at that time, merely from old age. However Mac Creiche and Mainchin set out from Imlech Iubair

and came to Inis Tóma Finnlocha to Luchtigern, and he remains there from Saturday till Tuesday.

(35) Mac Creiche related to Luchtigern the errand on which he had set out; and bade him come on the same business, viz. to ask for a respite; and said that it was no less incumbent on Luchtigern than on himself, to work for the good of Tuath Mumu. 'That is true,' said Luchtigern, 'and I will come with thee.' 'With what number wilt thou come?' said Mac Creiche. 'There shall not come with me save a single man,' <replied Luchtigern.> 'Why so?' said Mac Creiche. 'Only (this),' said Luchtigern, 'if thou hadst brought a great company with thee, I would take another great company with me; and as thou hast brought (only) a single man with thee, I will take one other man with me.' The four of them proceeded till they came to Carn Meic Tail, where Tuath Mumu and Corcumruad met them; and they all gave their blessing to the clerks for coming to entreat for them a respite in the matter of the 'boroma' from Aed, son of Eochaid, the King of Connaught.

(36) 'Shall we go in front?' said Luchtigern. 'Not so,' said Mac Creiche, 'till all the stock be ready to come to us.' Then (when this was done) he bade them go northwards with all the 'boroma'. 'If ye will believe my words,' said Mac Creiche, 'it is difficult for me to proceed, for I am feeble and decrepit, though I may be wiser in proportion.' 'Thy blessing will give aid to the young men,' said they all. 'That is true,' said Mac Creiche, 'and I will go, whatever God may give me for it. Is the little car still here, O Mainchin?' said Mac Creiche. 'It is indeed,' said Mainchin. 'Let me be carried hence,' said Mac Creiche, 'and be placed in my little car. And further, let all the stock be brought,' said he, 'cattle, clothing, and men, that it may all be mustered. Well then, O men of Corcumruad, is there in Ireland a single man of eight score years and seven, on whom such a journey is imposed besides myself?'

(37) Then was the chariot driven in front of the cattle. 'Arrange then, O men of Corcumroe,' <said Mac Creiche,> 'your kine with their cloths over them, and let them go behind me; and carry the gospels round them; and we shall all arrive together at the same place without your losing anything, and the tribute to be restored to us.' The chariot set out in front

of the cattle from there to Magh Ai; and not a single cow strayed from the road to one side or the other, but all followed behind the chariot, and not a cloth was displaced from the position in which it had been arranged at first. While the clerks were saying their hours, the cattle would remain motionless; when they (the clerks) moved on, the cattle would move also; whereever the clerks halted for the night, Mainchin would come with Mac Creiche's Finnfaidech, the bell, on his back, and the pastoral staff of Luchtigern in his hand, (and go) round about the cattle. The cattle would lie down of their own accord, and would graze till the hour of tierce on the morrow, while the clerks were celebrating Mass. When Mac Creiche set out on the road in his chariot, all the cattle would get up in their order of march behind the chariot.

(38) This was the order they kept till they reached Magh Ai northwards; and many were the miracles which they wrought till they reached the border of Magh Ai. There they found the druids of Aed, son of Eochaid, assembled to test the ignorance of the clerks; and the druids caused snow to descend on the clerks, so that they could not proceed. 'Take that away,' said the clerks. 'We will not,' said the druids. The clerks sained it, and a pleasant sun shone on them. The clerks continued their journey that day till nightfall. Then the druids brought a mist over the land from one hour to the same hour on the next day, so that none of them could proceed in it. The clerks took the mist away again. Then said the clerks to the druids: 'Why did ye not take away yon snow and the mist, even as ye brought them?' 'We will not remove them,' said they. 'Ill fare for you your druidism henceforth till doom,' said Mac Creiche.

(39) Then they left the spoil on Magh Ai, and went themselves to address the king. They were not admitted into the fort, and they received no good answer from within. The clerks returned to their company, and slept that night on the plain without drink or food. A great thirst seized Mac Creiche. 'If it be God's good pleasure,' said he, 'though abundant be the king's drink, may his thirst not be less than mine before the day shall come.' They were drinking and making merry in the king's house till bed-time; and then they went to their

beds. The king waked from his sleep, and great thirst and drouth seized him; nor could there be found in Raith Cruachan enough to stanch his thirst. Thereupon day broke. The king's horses were brought, and he went to submit to the clerks. He blessed them. 'Blessed art thou,' said Mac Creiche, 'provided that thou grantest to us every matter that we shall ask.' 'Give me a drink, O clerks,' said he. Mac Creiche marked the ground, and a stream of water broke forth; and it is called to this day Mac Creiche's fount on Magh Cruachan. The cup of Aed son of Eochaid was filled therefrom, and it quenched his thirst.

(40) Aed bowed to him then, and said: 'I give to thee,' said he, 'whatever thou askest on this occasion.' 'I accept it,' said Mac Creiche, 'provided that the same tribute be never again demanded till doom.' 'It shall not be demanded till doom,' said the king. They were then conducted into the fort. Now the king had an only son, who had never spoken from the day of his birth; and as soon as he saw Mac Creiche, he stood up and give him a right fair greeting. Mac Creiche blessed him, and carried the gospels round him; and (thereafter) there was not a man in Ireland more eloquent than he; and his name was Uada Balb (i.e. the mute). Every one rejoiced that the king's son had acquired the faculty of speech. Then Aed son of Eochaid offered from himself and from his son, and from every one who should succeed to the kingdom of Connaught till doom seven 'cumals', and a scruple from every one of Sil Muiredaig and Clann Taidg. Mac Creiche on hïs side bequeathed to them honour, valour, hospitality, and high spirit in their kings, milk in their kine, and corn in their soil. And if at any time this tribute should not be paid to Mac Creiche, he bequeathed to them that their land should be derelict, and themselves exiles.

XIII. (41) He bade them farewell, and took the cup of Aed son of Eochaid with him to the south, and left a blessing with them. And in the following verses is proof of the story and of the actions.

This tribute is the tribute of Sil Muiredaig and Clan Taidg.

After this came to them
Aed F<oirinn> honourably,

(It was a good journey that he went)
To hold long converse with the clerks.

Then spake Mac Creiche
A word to the son of Eochaid:
'Let us have from thee ('tis famous)
A respite without evasion.'

'Give me a drink, O clerks,'
Said the gifted king;
'The full of the white twisted cup
Is a boon in Cruachan.'

Mac Creiche marked out
The ground to the border;
There burst forth a beauteous stream
From which the cup was filled.

The fountain of Mac Creiche,
This is its name continually,
On Magh Cruachan it is celebrated,
It remains till the day of doom.

(42) The king of Cruachan proclaimed
His drink, a word which was not concealed;
He rose with a prince's might,
He bowed to Mac Creiche.

'If thou be at my will,'
Said pious Mac Creiche,
'Grant diligently and fairly
Every request which thou mayest know.'

'It shall be to thee without shame,'
Said the good noble king;
'Take with thee to thy pious church
The famous boroma.'

'It shall be taken,' said Mac Creiche,
'If it be with prophetic words,
Provided there be remitted to me
Thy tribute till doomsday.'

' I will offer to thee
From my children (a victorious fame),
Every king who succeeds,
Seven ' cumals ' from them. '

' I will give to thy children
Unless they oppose me,
Honour and valour
As long as this line remains.'

Mac Creiche set out
Without love of gold or silver ;
He accepted from the good king
Two horses for his chariot.

Then was remission granted
To the saint of the fertile kine ;
And he took the raiment
And the cup of Aed son of Eochaid.

There was remitted to Mac Creiche
At the time when he took the cup,
Thence to the living doom
The tribute of Corcumruad.

' If thy children oppose
My blameless community,
Their land will be deserted
And they exiles with sorry plight.

If they render as due honour (?)
My dues without forgetting,
They shall have their oar-plied kingship,
As long as I am in heavenly heaven.'

(43) Then said the wise Aed
To the lean noble drowsy one :
' Thy will without noisy deed
I will render till victorious doom.'

Thereafter proceeded
The famous happy jewel,
Mac Creiche, our constant renown,
To his mother's kin in Magh Ulad.

It was there he wrought
The miracle before that people,
He slew the Crom Chonnaill
Which was devouring that host.

He distributed a victorious word
To his nobles (a happy honour):
' It will remain (a sure miracle)
Your force to the world's end. '

He gave to them thereafter
(Famous the jewel which is pledged),
Victory of contest against valour,
Riches and prowess.

The tribute of Ciarraige to Mac Creiche.

They offered as their offering
Which is caused by a wise title,
Three score excellent kine
To be paid by them every year.

Or, if they preferred it
(For there is choice of alms),
A scruple (without violation of command)
To him from every two (of them).

(44) There had been captured by Aed Bennain
And by Aed Furain
Three kinsmen of his mother
In chains after a raid.

He set out without delay,
Mac Creiche with fair success,
To release without injury
His kinsmen from their chain.

The clerk found welcome
From Aed Bennain of the troops,
Concerning the three kinsmen of his mother
Whom they kept in durance.

Aed Bennain released to him
Half of the three . . . . .
He turned . . . . of the land ;
Aed Foirinn caused the delay of it.

On eminent Aed Bennain
He pronounced a melodious blessing ;
He promised (him) without diminution
The kingship (away) from Aed Foirinn.

Then Mac Creiche conferred
The kingdom, a fair boon,
On the seed of Aed Bennain;
It was a noble happy answer.

The valiant king pursued
The rapid course with swiftness,
Aed Foirinn in the presence of the warriors
To submit to the clerk.

Mac Creiche released
The three, a modest steadfast man,
. . . .
The iron fetters from their feet.

He bowed to Mac Creiche,
The valiant keen-sighted king ;
On Aed Furinn was lavished
Riches and prowess.

Then entreated Aed Foirinn,
In order that sighing might not befall him,
That his race might hold
The kingship, though with contention.

They were zealous for his offering,
The two of the proud festival;
Three fifties, a wise proceeding,
Every lasting year.

This is the tribute of the Eoganacht of Loch Lein.

Fifty grey tunics,
Fifty white and dun shirts,

Fifty summer heifers,
Thus may he claim it.

These thrice fifty treasures
Came without delay
To the venerable loyal clerk,
So that he was content.

(45) He wrought a wondrous miracle
At Ard Braisg in Certhain,
After the baptism with strong success
Of Loichine, son of Nechtan.

Mac Creiche forgot
His little blameless cup,
(Leaving it) where it had been before him
While he performed the baptism.

There he remembered
The white shining cup,
Which was not there, though wanted,
When he came to Cluain Dirair.

When it went . . . . . .
The cup . . . .
Sunrise had reached
The mead of Leim Conchulainn.

When he reached Cluain Dirair,
The high dignitary who was not mad,
There was a numbering afterwards
Of all that was in the midst.

Mac Creiche performed
Many miracles, a fair assembly,
It is fit that he shall do them
While the world endures.

He was abstinent and believing (?),
Religious, very modest;
He was liberal (?), he was shining,
Was sparkling and angelic.

Illustrious is the city,
Cluain Dirair, it is fertile,
It is law-abiding, is populous,
Is treasurous, is wealthy.

Fortunate fort with towers,
More privileged than any man ;
It is there that the place is,
In the centre of Ard Ruide.

Conall took . . . .
Mac Creiche whom we revere
. . . .
To heaven and earth.

The solution of the King above us,
Lofty is His worship,
For ever shall it be remembered.
May the name of God come on my lips.

May the name of God come on my lips.
It is right that it be not concealed.
That I may make, though sinful,
A poem for Mac Creiche.

Acta Meic Creiche agia
Adiuuent nos egregia;
Simus post exilia
In eterna memoria.

(46) " It is right that He love me,
My tribute and my tax;
My own King choosing me
And taking me from your hand.

I am the victorious Mac Creiche,
That is what men call me ;
After my going from the renowned world,
My relic shall not be assailed.

If they uphold the victorious tribute,
All those of whom it is due,

I will uphold them renownedly
Throughout the lasting world.

(But) I will be a mangling dragon,
If I hear the contest ;
I will be opposed to them,
If they destroy my increase.

If they spoil my tributes,
The Fermacaig of the tribes,
I will attack their abode
And will cut short their time.

It is to us it belongs to honour them,
If they are submissive towards me ;
If they are strong against me,
Their lot will not be strong.

I am the reverend Mac Creiche,
That is my name rightly ;
I recite to my King without hypocrisy,
Fifty psalms each none.

I am Ailbe's bosom child,
He mentions me every none,
It is a pleasure to him to tell of me
In his just book.

He was my father,
The war-dog of Slíab Crot;
He was son of my grandfather,
The king who had many a harbour.

(47) Broindgel and Brig
And Mainesc of the foam,
Three daughters of a king,
And Fiachra of lasting strength.

Three great sons of a king,
Roth, and glorious Eogan,
And mighty Aengus,
Whom wave and strand glorified.

The children of the three women,
Whom in due time I glorified,
I myself am son of Brig
And Ailbe the protection of our host.

The son of fair Mainesc
Is Cainnech, to whom a company is due ;
The mother of noble Brendan
Is Broingel of the pleasant calm.

(48) Brendan gave to me
Tribute from the Ciarraige,
The first calf of every cow,
A great piglet (?) from (each) sow.

The Fermacaig (shall be) at my will
From now till doom shall come;
I subdued the monster,
To them the matter was easy.

A youngling from each herd
Of every sheep and cow,
From every goat is the tribute
And from every sow in sooth.

Fair Brendan claims
Justice of the Connaught men
For his churches strenuously
And of the head of the host.

We go, five saints together,
With him into the land northwards;
We were near to him
In every fort in turn.

Wondrous to us then
The fortress of the white fierce one;
The army of rough Murchad
Attacked us at Tulcha Taidg.

Huge was the spoil,
The herds of Clann Taidg,
They took with them our books,
In sooth there was much woe.

Fair Brendan spake :
" O reverend bosom-child,
Why dost thou allow our spoil
To be snatched from our hands ? "

Then I rise up
And elevate my hand,
I humble the seed of Murchad,
Men of the terrible shots.

I make rocky stones
Of their men diligently,
And I turn the spoil
Against their very faces.

When the host saw
That I had defeated the warriors,
They offer to me their land,
Both level (land) and heath.

Clann Taidg then said,
The answer to me was wild : [bosom),
" Though thou wert called Mac Ochta (son of the
Thou art Mac Creiche (son of the spoil) now.

Take with thee from us our tribute,
O reverend fair clerk ;
To be under toll to thy relic
We deem it good, O Saint. "

Their silver and their treasure
Their stock on every hill;
A folk whom justice helps,
It is gold my relic.

They gave a tribute to me,
The seed of rash Muiredach,
Fifty ounces of gold
From the host he claimed for me.'

XIV. (49) Wondrous illustrious miracles were done by Mac Creiche when great pestilences attacked all Ireland, and

attacked especially Cáoille in Chosnama, which is called Tuath Mumu; viz. the long-clawed griffin, the 'buide Connuill', the 'bolg-sighi', and the 'gerr-gar', and the 'broicsech' of Loch Broicsige in Cenel Fermaic; a monster most vehement, strong, malignant, unwearied, with its bestial rage upon it; and it wreaked great slaughters throughout the land generally; and when it assailed the land on this wise, its thunderous race through the land was like the thunderbeat of fifty horses on the strand. And this is what it would do; it would open its ravenous raging maw like a mad dog, with its jaws all on fire, and emit a broad terrifying stream of harsh magical (*lit.* pagan) breath through the passage of its maw, and every man whom that poisonous breath touched and every animal, died a premature and sudden death, both cattle and men; so that it stripped almost the whole land of its good men, and a great number of them left it altogether; and this was the extent of their losses, to wit, men and women to the number of sixty every day.

(50) And after this their native patron saints were summoned to them, namely Maeldála, and Mac Aiblen, and Blathmac, and all the saints of the land, and thrice nine sages and seniors to meet all of them on the same day. And all the people were assembled together to receive the holy patrons. And when they saw them, they raised piteous and pathetic cries, intreating and upbraiding (*lit.* cheek-reddening) the high holy patrons. 'Piteous are these great heavy cries,' said Blathmac. 'That is true,' said the clerks. It happened that the monster was at that very time in the rear of the crowds, wreaking his wrath upon them. Great fear and terror seized the clerks; and this is what they did, they rang their bells and handbells, and smote their relics and pastoral staffs together, and all the people shouted, men, children, and women. But the monster was (only) the more fierce; and the clerks were sore abashed at the helpless distress of the country.

(51) Then said Blathmac: 'Let us all fast to God,' said he, 'that He would reveal to us to whom it is destined to help and relieve us.' And thus they did, both men and women, fasting in hope of their help by the clerks. And the clerks proceeded to sing sweetly their psalms, and to entreat Jesus to tell them from whom should come their help and relief. And they prolonged this till two thirds of the night had passed; and the multitudes

were sore harassed, dreading the day for the terror of the monster; for this was its wont, it would come out of the loch with the dappled clouds of dawn, and begin ravaging them till its yellow hue extended over the sun; and would return to the same loch in the last third of the day.

(52) The clerks said their mattins; and after mattins they slept. The angel Victor came to Blathmac in his sleep, and said: 'Pax uobis,' that is, God's peace be with you. And the lofty archangel appeared to Blathmac; and Blathmac enquired of him, and said: 'Are we destined ever to receive help and relief?' 'You are,' said the angel. 'Go to Ailbe's bosom son, and it is to him that God has granted to help and relieve you.' 'Where is that worthy son of God?' said Blathmac. 'On the brink of Loch Lein,' said the angel. 'How is the country to be protected till the sage come?' said Blathmac. 'That is easy,' said the angel; 'I will sing a lullaby in its ear, and it will sleep soundly for three days and three nights.' 'Not that only,' said Blathmac, 'but until he (i.e. Mac Creiche) come across from the other side of the Shannon.' 'It shall be,' said the angel, 'as thou deemest best.' And the angel did as he said from first to last; he drove the 'broicsech' before him to the loch, and sang an angelic chant which laid the monster asleep. And the angel departed from it then.

(53) Thereupon Blathmac awoke, and the day arose. And when they saw the day with its full brilliance, all the people came to the clerks, fleeing all together for fear of the monster. Then Blathmac came joyfully to them, and they asked news of him; and he told them everything from first to last, and said these words:

There appeared to me the angel of Jesus
  Above the hosts;
Angel of the King who is surest,
  A noble deed renowned.

Victor the angel, he came to me
  In heavenly raiment,
He who by God's will ungrudgingly
  Repels demons.

The angel of Jesus said to me,
A certain converse,
That I should go to the famed and gifted son
Of Ailbe's bosom.

'Go to pious Mac Creiche,'
Said the angel,
'With the purity of his thoughts he is your fortress,
He is your stronghold.'

He promised that he would curb the monster,
Though a hard encounter,
Till Mac Creiche whom I love should come
Across the Shannon.

He came to me to help us from Jesus
Against all adversity,
Victor, the angel, without panic,
It is he who appeared.
There appeared.

(54) After this Blathmac said to them all: 'Go, my beloved comrades, to Mac Creiche, for it is to him that God has granted to help and relieve you, and not to us.' 'How shall we go there?' said the good men. 'Let your nobles and your chief men go,' said Blathmac, 'and go under servile rent of service to him and to his monks after him, to free you from the monster; and offer a tribute to him every third year, men, children, and women.' 'Wilt thou come with us?' said the chiefs. 'I will indeed,' said Blathmac.

XV. (55) After this their sprightly driving horses were brought to them, and they set out, twelve hundred in number was their company, and Blathmac with thrice fifty sages and seniors together with them. And they left Maeldala and Mac Aiblen and the rest of the saints to protect the land. After this the well-marshalled band set out quickly and eagerly to prevent their land from being further ravaged; and they crossed the stream of the Shannon from this side into the territory of the Ciarraige Luachra, and thence to the brink of Loch Lein. And Blathmac alighted from his chariot when he saw Mac Creiche,

and so did they all; and traversed the plain towards the clerk on their knees; and Mac Creiche welcomed Blathmac, and asked him his news; and Blathmac told him that it was to seek him they had come, he and the nobles together, that he might free them from the distress in which they were, and help them.

(56) And this is how Mac Creiche was at that time, viz. putting the whole territory under a servile rent of hard service to himself and to his monks for ever; and they all said as Blathmac had told them. And Mac Creiche had no one with him but Mainchin only, and the Finnfaidech. And they began to confer amicably; and treasures and much good were promised to him for his help. 'What sureties shall I have for this promise?' said Mac Creiche. 'The tribe (as surety) for the church, and the church for the tribe,' said Blathmac, 'and every one to be at thy will for ever; and thy tribute to be fulfilled to thee every third year, and two scruples for ever and ever from every hearth, and the tax of thy bell every year.'

XVI. (57) And after this the people of the land gathered round them, and Mac Creiche bade them farewell, and took a blessing from them, and left a blessing with them. And they set out on the return journey by the same way that they had come, till they reached the brink of the fair-streamed Shannon, and they crossed the river from the far side. And when they had crossed, the monster awoke, and hurled itself on the land forthwith. And all the people of the land fled before it till they reached the weir of Cell Subulaig, and they crossed the weir. And Mac Creiche came to them on the third day; and it was at the time and hour when the monster was pursuing the people and mangling them; and heavy piteous cries rose from the crowds before it; and when the cries were loudest, a numerous host was seen coming towards them, viz. pious Mac Creiche. And they all bowed to him, men, children, and women, and traversed the plain towards him on their knees; and commended themselves to him in servile rent of service, and to his monks after him.

(58) And they had not been long there, when they saw the shepherds of the flocks and herds coming towards them, and the monster behind them. And they all fly (for refuge) behind

the clerk. And the monster came to the weir with great wrath and fury; and it kept discharging balls of fire through its ravenous raging maw, and great fear seized the clerk; and Mainchin was behind him with the Finnfaidech. And the clerk said : ' Reach me my bell, O Mainchin, ' said Mac Creiche. And both companies laid their faces to the ground; and Mac Creiche spoke these words :

May Christ repel thy venom;
What thou hast in mind, may He cure it.
May God repel thy venom;
May He not suffer it to reach me any more.

O savage ' broicsech ', press not upwards;
The breath of my bell round the top of thy maw;
O dumb ' broicsech ', though rough the encounter,
I am to subdue thee, trusting in holy Christ.

The seven archangels from the fair city,
God the Creator has ordained them to repel thee from me;
The four noble evangelists shall lower thy strength,
Matthew and Mark in their mighty host, Luke and John.

I entreat the Saints, I entreat the Virgins,
I entreat them all, that they may be a strong band;
I entreat them to help me, all the Saints of the lasting world,
That all of them, north and south, will assist my prayer.

I entreat to my help Christ, the helmet of each,
King of the heavenly kingdom, tapering tree over fort;
Great fervent forgiving God, Mary's Son, conceal it not;
I beseech, I implore, I request, that He quell thy venom.
May Christ.

(59) After this, Mac Creiche asked again for the bell, and Mainchin gave it to him; and he struck the bell fiercely, so that the monster started, and reared itself on its hind legs, so that it was higher than a bushy tall-topped eminent tree, or a bell-tower set on a hill; and the numerous claws and talons growing out of it were horrible, and great fear seized the clerk at seeing the monster. *Et orauit secundo ad Deum*, etc.

(60) And after this intercession by the clerk, the monster stood erect while Mac Creiche was making his prayer; and then hurled itself on to the weir with dreadful, horrible, unnatural fury; and with such fury did it discharge its balls of fire through its ravening raging maw, and through its nostrils, and raise its bestial wrath upon it, that its bristles could be seen standing on end, with a dew drop of red blood on every single hair of its body from ear to tail. Alas, woe for Mac Creiche awaiting it at the weir, but for the presence of the true glorious God to subdue it by His power. And after this Mac Creiche entreated the Lord earnestly to rescue him from the venom of the deadly beast, and spoke as follows: 'O head of my counsel, O Lord of might, O prince, O chief, O foster-father, O confessor, O Son of the great Virgin, repel from me this wild beast, according to my wish, O King and Monarch, that it may not spring on my head.'

(61) After this Mac Creiche smote the bell twice *(lit.* once less than thrice) while the monster was traversing the weir with enormous strides, and his maw all aflame, and at the third stroke a ball of fire shot from the bell into the monster's maw, and its maw caught fire. And when the monster perceived that its gullet was on fire, it turned back on the weir with a horrible scream and screech, and both hosts arose, and set up great universal clamorous cries of triumph. And Mac Creiche pursued the monster with his crooked slender-footed staff in his hand; and began driving the monster with his staff, he being behind the monster, while Maeldala and Mac Aiblen and Blathmac and the other saints of the land were behind Mac Creiche, and all the people of the land, men, children, and women, behind the clerks; and the hosts raised continuous shouts and cries as they pursued the monster. And they went forward on this wise till they reached the loch, when it took a spring into the loch, and dived into the depths of the loch. The hosts and the clerks raised great shouts, giving eternal thanks to God for having repulsed the monster from them.

(62) But they had not been long there, when they saw the loch breaking in fierce red streams over the banks of the loch; and then the monster rose to the surface of the loch, and stood bolt upright on its feet as before. And then the hosts raised great

shouts reproaching and insulting the clerk; and great shame seized Mac Creiche at the re-appearance of the monster, and his heart bounded in his breast and he looked up to the firmament, and prayed mentally to Jesus ; and looked around him a second time, and found nothing wherewith to smite or shoot the monster save only one thing. No one was near him at the time except Mainchin; and Mainchin shouted at Mac Creiche, when he saw both the hosts in flight. It was then that Mac Creiche laid his hand on the head-covering of his tonsure, that is a covering of grey cloth like a skull-cap (?) which he had, and flung it against the monster; and the tonsure-covering of the christian extended itself, and the skull-cap kept pressing on the monster, so that it appeared to them all like a cowl of smelted iron enveloping the monster; and they saw the monster curling itself in twisted coils under the skull-cap, and carried it with it to the bottom of the loch, not to rise again till the brink of doom and life.

(63) And both hosts raised many great shouts giving witness to Mac Creiche, men, children and women, and the clerks bent their knees to the ground, and made their treaty and union with Mac Creiche, and offered themselves in servile labour rent to him and to his monks. And then Mac Creiche gave thanks to God for these great miracles, to wit, the destruction of the 'broicsech', and said :

I thank my mighty King,
  O Lord of the heavenly cloud-land,
That Thou didst put (a noble burning)
  The 'broicsech' to shame.

I thank the same Lord,
  For prosperous are His secrets ;
Till the loch shall reach the seas,
  He will not allow it (the monster) to return.

O mountain of red gold over fair cliffs,
  O discourse without mourning,
I thank the King who repulsed it,
  So that I was not discomfited.

XVII. (64) After this all the people of the land came on to a ridge above the bank of the loch on one side, and the clerks

on the other side. And Mac Creiche afterwards blessed the people, men, children and women; and all their stock and tributes were driven together from every quarter towards him; and the freeman who had nothing but his arms, placed himself at his (Mac Creiche's) disposal. And there were brought to him the horse and armour of their chief of counsel, that is their ruler and lord, with all the rest. 'Leave bequests to the land,' said Blathmac and the nobles. 'What shall I have therefore?' said Mac Creiche. 'Thy tribute to be fully paid to thy monks, and to thyself, and the equipment of a lord, both horse and armour, as thou seest them now,' said the nobles. 'I leave pre-eminence of chief to the land,' said Mac Creiche, 'and renown of king, and pre-eminence of queen, and of steward, and of clerk.'

(65) 'Leave something more,' said the nobles. 'What shall I have for it?' said Mac Creiche. 'Thou shalt receive the firstling of every flock,' <said they.> 'I leave corn and milk in your land, and mast in your woods, and increase in your soil,' <said he.> 'Leave something more,' said the nobles. 'What shall I have for it?' said Mac Creiche. 'Thou shalt have,' said the nobles, 'the rent of thy bell every year.' 'I leave,' <said he,> 'pre-eminence of valour on your heroes, and superiority over every land to yourselves. I leave, that if any pestilence of sore disease shall visit your land, the water in which my bell has been washed, and the prayer of my steward shall repel it; and if there be there any prince or tanist, he shall fail or die, unless they rise up before my bell; and any one till doom shall fade or die who passes it up across his knee with falsehood or perjury.

(66) And on the other hand I leave to you never to be fewer than the number with which ye have come to me, if ye fully pay these tributes.' And he said:

With thrice three hundred ye came,
  Proud men with gleaming arms;
As long as ye fully pay my tribute,
  Ye shall be no fewer.

'I leave something more to you: the hearth on which there is my (tax of a) scruple, no pestilence of sore disease shall visit it for ever, and no untimely corpse shall ever be carried from

the house on which is my scruple. But whenever ye shall not fully pay my tribute, and not submit to my relics, I leave to you all the pestilences and diseases to be distributed among you for ever; and a hateful malignant demon to dwell among you continually, so that every one of you shall be treacherous and parricidal towards his fellow; and whenever ye shall see my bell, it shall be a shame and reproach to your tribe to see it without fully paying its tribute to it. Something more too I leave: three sounds of my bell before you in battle, and ye shall be victorious on every side, if ye fully pay my tributes.'

XVIII. (67) They all in general approved as good every thing that the wise man spake; and Blathmac said that great were the miracles and mighty works which had been done there. 'That is true indeed,' said Mac Creiche, 'and that shall be the name of this ridge till doom, Druim na Ferta (i.e. ridge of the mighty works); and this loch below shall be Loch Broicsige (i.e. loch of the 'broicsech') till doom.' And the clerks made their alliance and union together, and Mac Creiche made a monument and place of worship there, and his tributes and 'cumals' were brought to him; and he began to bid farewell to the land, and to enumerate his tributes; and this is what he said: 'Good is the journey we have come to this land to help it; and well will it be for them, if they fully pay my tributes to myself and to my successors afterwards in turn till doom, and ill if they do not do so.'

(68) And he spoke this lay:

Good is the journey on which we have come
By the will of the fair Ruler,
To help the host of the Fermacaig
From land to land.

The 'broicsech' was devouring them
Greater than any ill;
A huge strange dreadful monster,
It could not be repelled.

Máeldala and Mac Aiblen
And Blathmac of the holy body,

And the saints of the land
Could not repel it from them.

The saints pronounced
Their answer hastily :
' Forsake ye all the land
We cannot repel it. '

The chiefs of the Fermacaig asked
Of soft white Blathmac :
' Shall our hope be on help,
And is it destined for us ? '

' Go to Ailbe's bosom son, '
Said Blathmac forcibly ;
' It is he without deceit
Repulses the plague from you.

It is to him God has granted,
The fair Ruler permitted it,
Every pestilence and conflict
To expel from your land. '

The chiefs of the Fermacaig set out
Southwards to seek me,
To help and relieve them ;
This journey was profitable.

They found me on the level plains
On the brink of Loch Lein;
As if they had been my own monks,
They bowed to me devoutly.

They all said <to me>,
The fair comely host :
' Give thine own judgment, O holy clerk,
Come and help us. '

They all promised to me,
Men, children, women,
A scruple from every man,
And all to be under my tribute.

They gave me God as surety for them,
True is the cause,
To fulfil till doom
The judgment I gave.

(69) I come with them thence
Across the streamy Shannon;
They enter, true it is,
Into the land side by side.

All the people of the land
Come to us to meet us,
And bow down to me,
Men, children, women.

The monster came behind them
Onto the weir unhindered,
They go behind my back
And I take my bell.

I entreat great Jesus,
And He checked the monster ;
A ball came out of the bell,
And entered its maw.

Its strong belly burned,
Fair was the mystery;
Without deceit, conceal it not,
Its venom went back.

Backwards it turned
To the very loch ;
When it reached the brink,
It leapt into the middle of it.

It plunged beneath the loch.
The city (i.e. the citizens) had come dejectedly.
(Then) all the host offer
Thanksgiving for its defeat.

It came onto the loch again
Standing erect, it was a horror,
All the host cried out ;
Alas, their cry was sad.

While the monster was
Thus standing erect,
I entreat the God of heaven,
That help may come to me.

I hurl a cast at it,
Because I was furious,
With the covering of my tonsure ;
It settled on its head.

It began to drown it,
  My skull-cap, a course of grace ;
It was plain to every one
  Like a great fair cauldron.

It crushed it in its twisted coils
  Into the loch relentlessly,
  Without the monster rising
  Against any one till doom.

(70) The hosts bow down to me,
Men, children, women,
They grant to me diligently
My own judgment as to tribute.

There is given to me then
From the fair comely host
Tribute every third year,
As homage to my relic.

His horse and his armour
Shall come to me from the chief;
There shall be to thee henceforth
Every good in return for it.

My little perpetual scruple
  To me God has granted,
No untimely corpse shall be borne
  From the house on which it is.

A penny is the tax of my bell
Which I brought from Rome ;
It is to be paid according to rule
Every year by them.

I leave pre-eminence of chief
On the land itself,
Pre-eminence of king and steward,
While they are at my will.

Pre-eminence of queen and steward,
Pre-eminence of clerk in his church,
Pre-eminence of beauty and horsemanship,
Pre-eminence in drink at all times.

I bequeath corn and milk
In the land where I stand;
I bequeath mast and heavy crops,
While they pay my tribute.

I bequeath pre-eminence of valour
To their loyal warriors ;
While they pay my tribute,
Their pledge shall not be taken.

The prayer of my steward,
The water from my holy bell,
It is they which at every gap
Repel from them pestilence and plague.

Three sounds of my bell
Before you in hard battle;
If ye but perform its command,
Ye shall carry with it every victory.

(71) The first calf, the first lamb, the first kid,
The first piglet of a sow in sty,
I claim of the host of the Fermacaig;
I say what is not false.

I leave to their king
To rise up before my bell ;
He shall fade in weakness,
Unless he rise up quickly.

Every plague and every sickness,
And every dread fiery pestilence,

I will repel from their cattle,
While they pay my tribute.

From their men and their women,
From their very posterity
I will repel these plagues,
While they are at my will.

Every one of them who obeys me
Shall be at the right hand of the living God;
They shall all go to heaven,
Both men and women.

If they maintain the valiant tribute,
Each one of whom it is due,
I will maintain them renownedly
On the lasting world.

I will be a mangling monster,
If they play me false;
I will be opposedly against them,
If they spoil my increase.

I give thanks to God ;
The monster, a cruel mystery,
To me was granted
That it should never return.

I give thanks to God
(Because of) my skull-cap for ever,
How it was cast over the monster,
So that it did not attack any one.

Though it was (only) grey cloth,
My skull-cap, a course of grace,
Joyfully enfolds the monster
Like a fair great cauldron.

Every one of the land who raises
My bell of the gracious course
Over his knee with falsehood,
I bequeath to him that he shall decay.

My years are seven score years
To the gracious feast of candles;
I give thanks to God
For what I shall receive of good.
Good.

(COLOPHON)

(72) So that this is the Life of Mac Creiche up to this point, copied by the poor friar Michael O'Clery in the convent of the friars of Donegal, May 11, 1635, from the copy which the same friar wrote in the convent of Ennis in Thomond in June 1634, from a book which Melaghlin O'Callannan wrote at Cell Mael-odrain for the coarb of Mac Creiche in the year of Christ 1524.

<HERE IS ANOTHER STORY ABOUT MAC CREICHE>

(73) There was a man named Thomas O Godáin in great and extraordinary suffering owing to the plague of boils ; and he lost the faculty of speech and memory, and was almost unconscious; and after a washing (of the bell) had been made for him by a young clerk of Mac Creiche, and (the water) carried by the same young clerk, and drunk by the sick man from the bell, his speech and memory returned to him at once; and this miracle was noised abroad by every one. And afterwards Thomas O Godáin, the sufferer from the boils, made this lay :

Great the mighty works, methinks,
Which the patron saint wrought on me;
Mac Creiche, to whom be lasting fame
Brought me from death to life.

I trust in the relic by my side
Which came from the breast of the true saint.
No clay (i.e. corpse) ever comes from a house
Into which its washings shall be borne.

He gave to me gracious protection,
Mac Creiche of the excellent relics ;
I owe service to him above all
For he did not forget his servant.

His bells and his crooked staffs
With their ornaments of gold (and) jewels,
It is right for all (I speak the truth)
To celebrate their miracles.

His tribute (is) on the men of Munster,
And on the Connaught men from the first;
A sanctuary to the clerks of his churches
Is due from the men of Ireland.

His miracles (wrought) hitherto,
It would be hard to enumerate them;
He continues with invincible might
To do truly mighty works.

Who ever recites in his honour
This lay with right belief,
He shall freely receive his petition,
He shall carry away every great triumph.
Great.

From the same book this was copied.

NOTES

§ 3. On does giving milk, see *Vitae Sanctorum Hiberniae* (V. S. H.), t. I, p. CXLIV.

§ 5. On the magical use of Christian objects and formulae, cf. ib., pp. XCIII, CLXXIV-CLXXXI; on 'sight-shifting', or glamour, ib., pp. CXLIV, note 3, CLIX, CLXIX f., CLXXVIII f.

§ 8. l. 7 of the poem, reading *sossadh*, as suggested by Miss Joynt.

§ 11. On lost objects found inside fishes, cf. ib., p. CLXXXV; it is a well known incident in folk tales.

§ 12. On bells and their names, cf. ib., pp. CV, CLXXVI f.

§ 13. On the name Baethbronach, see Introduction, supra p. 10.

§ 14. On this form of miracle, cf. V. S. H., p. CXXXVIII.

§ 15. On this obligation of being buried in a saint's cemetery, cf. ib., p. CXII.

On forts surrendered by a chief to a saint, cf. ib., p. XCVIII.

§ 16. On the different forms of the Legend of Ailbe's voyage to the Land of Promise, cf. ib., p. CLXXXIII.

Waiting for the wave, i.e. they waited twenty-four hours to see if the tide would pass the appointed boundary, and it did not (J).

§ 17. On these bequests (Ir. fácbála), cf. V. S. H., pp. XCII, CIV, CLXXIV.

§ 19. Crom Chonnaill, so called also by KEATING, III, 56; elsewhere *crón*, i.e. yellow; cf. Ann. Ult., A.D. 555: magna mortalitas .i. in chron chonaill .i. in buide chonaill; but *crom* in the parallel passage, Chron. Scot., A.D. 551. It was probably typhus.

§ 20. *Fert* here probably means 'mound' and not 'miracle'.

§ 21. On hostages, cf. V. S. H., t. I, pp. CIV f.

§ 23. Greeted the young men, i.e. warriors (J).

§ 24. I will release to thee, etc. Transferred from § 33, where it makes no sense.

§ 27. Yonder reverend senior, etc. The reading and meaning here are very uncertain.

§ 28. The one heir, the envy of all men, i.e. the one ruler descended from Aed Damain would be a very powerful one (J).

§ 30. Surrendered the spoil. Possibly in the original document a full catalogue of the spoil was inserted here.

Twelve chiefs. Only eleven are enumerated; perhaps Crimthann himself is included as the twelfth.

§ 31. On sacred wells, cf. V. S. H., t. I, pp. CXLIX ff.

§ 32. They paid it willingly. See note on the text at this point. The meaning is that he offered to return one per cent of the tribute in consideration of prompt payments; a tradesmanlike offer worthy of this saint.

§ 33. With profits to themselves. Here in the MS. come in the words which have been transferred to § 24.

§ 35. Bó-rime, bóraime, bóroma; lit. cow-counting; a tribute payable in cattle; most commonly applied to the famous tribute imposed on Leinster by the over-kings of Ireland.

§ 37. Here again note the magical use of Christian objects.

§ 38. On druids, cf. V. S. H., t. II, 373, and the references there given. This conflict is a rather feeble specimen of a common type.

§ 39. On the curses of Irish Saints, cf. V. S. H., t. I, pp. LXVII, CXXXV, CLXXIII. I do not remember any parallel to this particular miracle. It may have been suggested by the name of the king's father, Eochaid Tirmcharna, i.e. Eochaid Dry-flesh; cf. the story of Columba and Scannlan, *Revue Celtique*, XX, 46-50; but there the thirst was perfectly natural.

§ 43. The tribute of Ciarraige to Mac Creiche. This heading is added on the margin.

§ 44. Stanza 4. I can make nothing of this stanza.

Stanza 8, l. 3. This line is also hopeless.

This is the tribute, etc. This heading is added on the margin.

§ 45. Stanzas 4 and 10. I can make nothing of these lines.

Stanza 8, the city i.e. monastery.

§ 46. Stanza 1, l. 3. Or, according to the other version of this quatrain: 'Mary herself choosing me.'

§ 48. Stanza 10, l. 1. If this translation is right, it seems to imply some story, not recounted in the prose Life, of Mac Creiche turning his enemies into stone.

§ 49. *Bolg sidhe* means bellows; and P. O'Connell gives *bolg-saeth*, lit. bellows-disease, as meaning asthma. But probably some disease marked by unnatural swelling is indicated, perhaps dropsy. In the Irish Life of Senan a monster is described who had: midbolg cosmuil re bolg-sidhe; i.e. a belly like bellows, *Lismore Lives of Saints*, l. 2223.

Gerr and *gar* both mean short.

On the 'broicsech', see Introduction, supra, p. 11.

§ 52. On sleep magically induced by music, cf. V. S. H., t. I, pp. CLXXII f.

§ 56. So St. Caillin's bell had a special tribute, Book of Fenagh, pp. 234, 248.

§ 65. On the hereditary stewards, *maeir*, who had the custody of various relics, see V. S. H., t. I, p. CXXIX.

On the use of relics for the administration of oaths, cf. ib., pp. CV, CXXIX, CLXXVI f.

§ 66. On the use of relics in battle, cf. ib., p. CLXXV.

§ 73. The plague of boils. In modern Irish *bolgach* means small-pox.

INDEX OF PLACES

Abbreviations used : par. = parish ; bar. = barony ; Co. = County. References are to sections.

INDEX OF PERSONS

Abbreviations used: k. = king of; d. = daughter of; f. = father of; m. = mother of; s. = son of; w. = wife of.
References are to sections.

LIFE OF NAILE

INTRODUCTION

The Life of Naile, like the preceding Life of Mac Creiche, is found only in a single MS., Brussels 4190-4200, ff. 129-142. The preservation of both is due to the untiring industry of 'the poor friar Michael O'Clery'. And of this, as of the other, it must, I fear, be said, that it is not a favourable specimen of Irish hagiology, whether considered from the literary, historical, or spiritual point of view. In style it combines poverty with turgidity. As to the former point the mechanical repetition of certain phrases may be noted. The author's usual way of beginning a prose paragraph is *cid tra acht* = so then, however. This occurs no less than fifteen times, §§ 5, 6, 11-13, 16, 17, 28-30, 41, 60 (*bis*), 62 (*bis*). Another favourite phrase is *gan conntabairt*, or its equivalent *gan amarus* = without doubt, unquestionably, §§ 6 (*bis*), 13, 23, 35; while in § 29 all three phrases occur in the same sentence.

In the poems, the 'chevilles', which the intricacy of the laws of Irish versification rendered almost a necessity, are unusually wooden and tasteless; while the poverty of the poet's invention is proved by the repetition of the same line, in whole or in part, within the compass of a single section, §§ 4, 20, 48, 49.

The turgidity is shown by the way in which, as in much degenerate Irish Prose [1], epithets are piled one upon another, for no reason except that they all begin with the same letter. Thus, to take a single example, adjectives compounded with the word *buan*, 'lasting', occur twelve times, §§ 17, 18, 19, 24, 32-3, 34 (*ter*), 38, 41-2; not because the epithet 'lasting' is appropriate (it may be, or it may not), but merely that it may alliterate with some substantive beginning with *b*. Often indeed the epithets thus heaped up are ludicrously inappropriate to the context. Thus in § 23 where the saint embarks on a cursing match with a rival saint who had offended him, his words are described as *nem-goirt*, 'not bitter', because that word alliterates with *Naile*, while his opponent is made to address him as *diada*, *dércach*, *deg-bertach*, 'pious, charitable,

[1] See, for instance, *The Battle of Magh Rath*, ed. O'Donovan (1842), and *The Battle of Magh Lena*, ed. O'Curry (1855).

of good behaviour,' epithets which, in this connexion, have the sole merit of beginning with the same letter. The same thing may be noted in § 61, the third epithet there being *daennachtach*, 'humane'. This irritable and maledictory character of the saint is one of the unedifying points in his biography. Another is the way in which enormous privileges and tributes are claimed, and the most awful punishments, temporal and eternal, are threatened for the slightest infringement of them, §§ 27, 36, 39, 40, 47, 50, 53-59. These however are defects which it shares with other compositions of the same class, (*V. S. H.*, pp. XCIII, CXXXV, CLXXIII).

The value of the historical framework of the Life may be judged from the following facts. Naile is made the son of Aengus son of Nadfraech, king of Munster, who died in 490 or 491, while Luan, whose baptism by Naile is made the ground of the enormous grants alleged to have been made to the saint, is made sixth in descent from Cairbre Damairgit, § 31, who died in 513. Making the usual allowance of thirty years to a generation this would make Luan's date somewhere in the neighbourhood of 690. After this it is a small matter that he is made a contemporary of Columba, † 597 [1], and successor for nine years [2] of Molaisse of Devenish who died in 564 or 571, and that he continued his predecessor's alliance with Maedoc, † 626.

But if the alleged connexion with Maedoc is chronologically dubious, from the literary point of view it is of some interest. For the Maedoc of this Life is not the purely southern saint, the founder of Ferns, as in the ordinary Lives of Maedoc, both Latin and Irish; he is the northern saint, the patron of Breifne, §§ 24, 54, 55. Now this view is only found in the second Irish Life of Maedoc, printed in *Bethada Náem nÉrenn*, i. 190-290, in which it is conflated with the southern sources, ib., pp. XXXIII-XXXVII. The dependence of our Life on Maedoc II seems therefore clear. But the matter is clinched when we notice that six stanzas in one of the poems in our Life, §§ 58, 59, are borrowed bodily from a poem in Maedoc II, §§ 272-3, with only such slight changes as were necessary to fit them into their new context. Our Life is therefore later than Maedoc II. On the other hand, as pointed out in the notes, it is one of the sources of Manus O'Donnell's Life of St. Columba, compiled early in the sixteenth century, to which it has supplied two incidents [3]. Naile, like the two saints with whom he is associated in this volume, is not mentioned in any of the chronicles, but, like them,

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[1] Even Colgan is struck by this. [2] This is the only chronological datum in the whole Life, § 15. [3] See notes to §§ 1, 41.

he has left his mark on local traditions [1]. And if his position in time is problematical, his local associations are clear. With the exception of the preliminary settlement at Inver, the whole scene is laid in the district of Lough Erne, and all the saints associated with Naile come from the same region (see especially § 29).

The story of his birth is inserted by the O'Clerys from this Life in the Martyrology of Donegal at Jan. 27th, the day of his festival. The Life is obviously incomplete, and Michael O'Clery in his colophon speaks of it as a fragment. He also complains that the MS. from which he copied it was ' unclear ', and it is evident that in one or two places he could not read his exemplar. This belonged to Niall Meirgech Mac Sweeny Banagh, who is probably the Niall whose slaying on Derryness, off the Coast of Donegal, is mentioned by the Four Masters under 1588. Colgan at Jan. 27th gives some notes on Naile, but makes little use of this Life which he speaks of as ' quaedam mutila et apocrypha '.

In editing this Life I have once more had the assistance of the accurate scholarship and wide reading of Miss Maud Joynt, who has made many useful suggestions and corrections by which I have profited largely.

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[1] See note to § 16. In the notes attention is called to some points of interest to the hagiological folklorist. To these may be added the curious story how Naile, emerging from the wave of baptism, held ' a crimson-spotted salmon ', in each of his two hands and feet, §§ 53, 48. A somewhat similar, but less extraordinary miracle in the Life of St. Ciaran of Saigir, V. S. H. i. 229; B. N. E. i. 110, 122.

I. (1) Rí ro gabhastair flaithes 7 forlamhus for dá cóiccedh Muman fecht naill .i. Aongus mac Nadfraich, mic Cuirc, mic Luighdech, mic Oilella Flannbicc, mic Fiachach Muillethain, mic Eogain móir, mic Oilella Oluim. *Ocus* ro gabhastair an tAongus sin láin-righe Leithe moir Mogha, 7 ro báoi ceithre bliadna triochat i rrighe uaistibh. *Ocus* así fa bain-ceile don degh-rígh sin .i. Eithne, *ingen* Chriomtainn chosccaraigh; 7 así rucc an clann oirderc don righ sin .i. Eochaid mac Aengusa rob áird-rí a haithle a athar.

II. (2) Is don Eitne sin tarfás an aisling inggnáthach iongantach .i. toirrces do theccmáil di, 7 a follamhnuccadh go lán-urlamh, 7 cuilén feidhm-nertmhar fer-chon do breith don toirrces sin, 7 a fotraccadh a lemhlacht gur bo lan d'as 7 d'fir-lemlacht, gach aird 7 gach uchtach i nEirinn da éis. Ocus bedhgais an ríogan asa codladh re hiongantaighe na haislinge, 7 ro dúisigh sí an rí go ro-urlamh, 7 doronsat na roinn si :

(3) ' Aisling atconnarc gan col,
A Aongais na nech nathlamh,
A rí Clíach, as ríoghdha an goil,
Tucc imsniomh mór im menmain.

Atconnarc ben torrach trom,
A Aongais na roscc romall,
A rí Muman, as mór cairt,
Re hedh náoi míos gan malairt.

Ro lamnadh me da eis soin,
A meic Nadfraoich feidm-nertmair,
Assedh ruccus, a ded geal,
Cuilén feramhail fer-chon. |f. 129 v|

Fothraiccther a lemhnacht lán
An cuilen *con*a becc snámh,
Gurbó lán gach íath rea lin*n*
Do lemhla*cht* uile i nEirin*n*. '

(4) Do raid Aongas fa geal cnes :
' Bérair m*ac*, budh é do les,
Lionf*aidh* an Éire gan fheall
Da chráb*udh* 's dá caoimh-leigean*n*.

Dorad Pat*r*aicc benn*acht* mbuai*n*
Duit is damh i cCaiseal cr*úaidh*,
An u*air* t*u*csam an baile bin*n*
Do Pat*r*aicc mor m*ac* Calpu*irn*n.

Do raidh riot go mbérta m*ac*
Damh, a inghen as geal glac,
Gomadh lan beoil ffer nEiren*n*
Da chrabhadh 's da cháoimh-léighen*n*.

A inghen C*r*iomhtain*n* na neach n*ar*d,
Bí go subhach, a gheal gh*ar*g,
Ag sin d*uit*, gid geal do lí,
Breth urlamh na haislingí. ' Aisl*in*g.

III. (5) Ciod t*r*a *acht* do chaithsett gan imsniomh gan uiresb*aidh* a ríghe go ro-chonáigh, g*ur* toirrcedh an ríog*an*, 7 rucc gein mór oirdeirc meic don toirrces sin. *Ocus* an u*air* dob áil a breith da baist*edh*, tainic an taingel *ar* beind na haltora a bfiadh<n>*us*e cáich go coitcheann*n*, 7 do raidh riu do glór glan-fholl*us* : ' Tab*air*ter Naile d'ain*m ar*an óicc-lenamh, doigh amh b*ud* naomtha an or-coin*n*el, 7 creidf*id* cách uile don cháoimh-erlam. '

IV. (6) Cid t*r*a *acht* ro hoiledh an tóic-lenamh i*ar*sin, 7 bá lán do rath on righ-aingeal gach briat*har da* ccanadh gan con*n*tab*airt*. *Ocus* bá doctúir an dluith-erlamh a ccion*n* a seacht mbliadhan gan *con*ntab*air*t an*n*sna sea*cht* nealadnach*aib* sáeora [1] |f.130 r| re a sír-iomrádh. Is an*n*sin do ord*aigh* an taingeal do*n* t*r*oimchler*iuch* tocht go Colum cille go nordaicchedh an*n*óid gan

[1] The MS. repeats *sdera*, but underdots this second form for deletion.

u*ir*esbhaidh don oicc-lenamh, 7 áit a ndingn*edh* sé comhn*aidh*e lena cléir 7 lena cloicc-mion*n*aibh.

V. (7) *Ocus* ro gluais*edh* le Naile don naom-thoiscc si*n* (*no* nao*m*-thecc*us*cc[1]) guna coimiti cler*ech* rea cois. Ise áit a raibhe Colui*m* cille m*ac* Feidhlim*idh*, m*ic* Ferg*us*a Cennfada, m*ic* *Con*uill Gulb*an*, m*ic* Neill Naoighiall*aigh*, ag Inb*er* nua-chroth*ach* Naile ag salm-gabhail a shalm, 7 ag bin*n*-gabhail a bíaide, 7 ag mol*adh* an Duilemai*n* go diochra, 7 cleir*igh* Leithe Cuin*n* ina coimhitte*cht*, go ffacat*ar* an bhuidhen céim-lescc clocc-naomhtha da nion*n*-s*aigh*i, 7 óig-bile nua nárach a cceirt-medhón na ccleir*ech* da ccoimh-thecc*us*cc, 7 míle aingeal oirmidn*ech* aga tath*aig*e gan tuiseal.

(8) *Ocus* an u*air* do fhéch*us*tair Coluim cille *con*a cléircibh *ar* Naile *con*a nós-buidhin, ro leiccett*ar* *ar*a nglúinibh dó íatt. *Ocus* ó't*connair*c Nailean onóir sin agin príomaidh pen*n*-chorcra paid*er*-bhin*n* aga tabhairt dó b*úd*déin, ro léiccest*air* a glúine go talm*ain* go tin*n*esn*ach* d'umhla don úasal erlamh. *Ocus* tuccatt*ar* téora pócc d'araile go tin*n*easn*ach* .i. Colum cille 7 Naile, 7 do fherat*ar* na cléir*igh* comh-fáilte f*r*is *ar*chena; 7 atb*ert* Colum cille na briathra sa :

VI. (9) ‘ Mochen do theacht b*úd*ḍhes[2],
A Naile, d'ár núa-les,
Do gebha, a naoimh as bin*n* glor,
Ar naoibh *ocus* ar nonoir. ’ | 130 v |

‘ Do raidh rim aingel do nimh,
A Choluim chille cráibht*igh*,
D'iarr*aidh* mennait ortsa sin
A mbiadh mo cluicc 's mo cleir*igh*. ’

Do ráidh Colum cille cáidh :
‘ Benn*aigh* an baile si attám,
Dena reclés g*r*iobh*dha* glan
An*n*, a mheic rígh móir Mum*an*. ’

[1] An alternative reading interlined. [2] *Sic* MS. But we must read *andes*; Naile, coming from Munster to Inver, was not coming ‘ southwards ’, but ‘ from the south ’.

Éirgis Náile niamhdha,
Is Coluim, ba radh ríaghla,
Is bennaighter léo an baile glan,
It*er* og *ocus* érlamh.

(10) Toccbais Naile a lamha
Le Día gur ghuidh go dána,
Go ffaghbadh biadh *is* deoch dil
Do Choluim *con*a chléircibh.

Ba lán d'iascc an t*r*aigh uile,
Bá mór*dha* a míorbhuile,
Ba lán do cruitnecht corc*r*a
An tracht, bá cúis ro-mholta.

Slé*cht*ait na cleirigh uile
Le faicsin na míorbhuile,
M*ét* a fherta taobh re taoibh,
Ocus óicce an mh*a*cáoimh.

Inbher Naile an átha
A ainm go laithe an bhrátha.
' Bron*n*aim, ' *ar* Colaim na ccned [1],
' Duit, a Naile, as mochen. '

Mochen.

VII. (11) Cid t*r*a *acht* ro caithestair Naile go fert*ach* fíal-náir*ech*, 7 go craibht*ech* coisreccta bladh da reimhes a nInb*er* Náile, 7 ro delbadh leis and reiclés sáothrach, 7 d*ur*theach dúr-c*r*áibhtech do shaer-ghabháil a shalm-léighin*n*, 7 do trén-mol*adh* a Thicc-erna, gur bó scc*r*ios do mhór-peacadh 7 do mícreidemh na h*ár*d-É*renn* ferta an náoimh 'ga nin*n*isin.

VIII. (12) Cid t*r*a *acht* así sin u*air* 7 aims*er* |f. 131 r| tarla Molaisi Daimh-in*n*si ina *áir*d-legaid oiregh*dha*, 7 da náomh deg da muin*n*tir a nionad na napstol ina timcell. '*Ar*sin ro gabh gal*ar* gaibht*ech* g*r*od-urlamh Molaisi arin lath*air*, 7 do bí aga thiomna do Dhía 7 dona degh-naomhaibh gan tuisel. *Ocus* atbertat*ar* na clér*ig* : ' Cía 'ga bfágba hionadh, a aird-erlaimh ?

[1] MS. *cnedh*, which would mean ' wounds '.

nó cía b*ús* m*a*c díadha d'ar ndegh-mún*adh*, do sccrios *ar* bpeact*ach*, 7 do dhíorg*adh* *ar* ndíadhachta ?' 'Cia ámh aga ffúicfin*n* ?' ar Molaisi, '*acht* agan éo fhosaight*ech* ulla*mh*-ghlic, 7 agan coin*n*ill diadha degh-craibht*igh* .i. 'gum dalta, 7 'gum degh-brath*air* .i. ag Naile nósmh*ar*-ghlic ? 7 muna chreiti<dh> si an cleirech do chaomh-togha damhsa 7 do Dhia, an clocc céoil-bhin*n* corp-slan sa fam cion*n* sa lingf*idh* ar ucht anti d*ár*ab diongmala a*n* deigh-ionad.'

(13) Cid tra *acht* a haithle na hiomaccallma si*n* do scc*ar* a anam rea cholain*n*, go rucc*adh* a anam gan amh*arus* do coimhlíon*adh* na náoi nord naingl*idh*i. *Ocus* m*ar* do bhatt*ar* aga coisrecc*adh*, 7 na naoimh aga niamh-torramha, as an*n* tainic Naile da ion*adh* 'si*n* airm irraibhe; m*ar* do batt*ar* an*n*, g*ur* ling an clocc ceoil-bhind caoimh-fertach ó chion*n* Molaisi a bfiadn*us*e na ccléir*ech*, g*ur* thoirnestair ar ucht an naoi*mh*-chléir*igh*, g*ur* ca*n*at*ar* na cleir*igh* ag f*er*tai*n* failte :

IX. (14) 'Mall th'imtecht 'ar tteacht *ar* séd,
A Naile, ni him*ar*bhrecc,
Ni ruccais 'na bheth*aid* bí
Ar Molaisi Daimh-in*n*sí.'

'O thes*da* m'oide díadha, |f. 131 v|
Molaisi, fa reidh riagla,
Cenn cráb*aidh* Er*enn* uile,
Fa díadha, fa degh-duine.'

'Tucc comh*artha* duin*n*e re necc
Molaisi nach ca*n*adh b*r*ecc,
Antí *ara* ttoi*r*nf*edh* clocc cain,
B*údh* é *ar* ttig*er*na *ar* talm*ain*.

Ar ccen<n> duit, a naoi*mh* nemh*dha*,
A Naile nua-dealb*dha*,
Gabh tig*ernus* oirn ré seal,
Go raibh go cóir *ar* ccreidemh.'

(15) A nDai*mh*-inis na cclocc mbin*n*
Do bí Naile, is d*er*bh lin*n*,
Ticc re hedh náoi mbin*n* mbliadhna
Do corucc*adh* *ar* ccaoi*mh*-ríaghla.

Fa mór a crab*udh* 'sa chert,
Fa diadha, fa dlúith a re*cht*,
Fa nao*mh*tha, fa maith a clí
Et*er* chléircibh Dai*mh*-in*n*sí.

Fa buid*ech* naoi*mh* Leithe Cuin*n*,
Is naoi*mh* Leithe Mogha moill,
Do Naile n*ár* ch*ar* ba,
'S da briat*r*aibh mine malla.

Mall.

X. (16) Cid t*r*a *acht* o' tcuala Maedhocc ferta iom*dha* iol*ardha* an naoi*m* sin, .i. Náile, 7 g*ur* uó náemh díles degh-ion*n*raic a nionad Molaisi hé, do chu*ir* teachta chuicce do dhaingniucc*adh* an dluth-chadaigh, 7 do certucc*adh* a caoi*mh*-creidimh amhail ro baoi et*er* Molaisi 7 Maedhócc, 7 isé ion*adh* urmaisn*ech* áir*idh*e do gabhadh agna glain-érlamhaibh .i. Díseart turch*ar*thach taitnemh-glan na tTop*ar*, frisa ráiter Ceall nóis-bhrethach Naile aníu; 7 d*ár*bho comhain*m* Cluain cao*mh* ga*n* *con*ntab*air*t, no gur gabh*us*tair Dathernocc an t*r*íath-bhaile.

(17) Cid t*r*a *acht* *immorro* tainic Naile *con*a mhóir-chleir 7 Máedhocc *con*a mhancaibh a ccoin*ne* na comhdála sin g*us*in caoimh-cill chloicc-fert*aigh*, 7 ro suidh Naile *con*a mhór-cléir *ar* mull*ach* na mór-thulcha, 7 a |f. 132 [r]| drui*m* risan ccairthe os cind an bhaile. *Ocus* do ghabh íota adhbhal é arin láthair sin; 7 do ghairestair Flan*n*án m*a*c Fiachna, m*i*c Ferg*us*a, chuicce, 7 do ráidh ris dol go náom*aibh* an bhaile g*an* búa*n*-toirmescc d' i*arr*aidh dighe go deif*ir*ech. *Ocus* do imtigh Flandá*n* leisna tosccaibh sin, 7 do iarr deoch *ar* Dát*er*nóc dá tig*er*na; 7 dó ér 7 do eitigh Daternóc na toscca sin, 7 isedh asbert: 'Amhail dorin*ne*<s> sa uiscce le mo míorbuilibh féin 7 lém fertaibh, dén*aidh* an cenn sin creidimh 7 crab*aidh* Leithe Cuin*n* a cheirt-leithéitt.'

(18) *Ocus* do imtigh Flan*n*án go fúasaid*ech* frisna freccar-thaibh sin, 7 do in*n*is dá oide sgéla. *Ocus* do lon*n*aig*edh* Naile go neimhn*ech* dona comhraitibh sin, 7 is aml*aidh* ro báoi, 7 a bhachall bhúain-fh*er*tach go dírech ina dhes-láimh, 7 t*ucus*t*air* urc*ar* t*ar*sna na [1] tri lan-*air* don bhachaill blaith-g*r*eanta, go ndeach*aid* fo búain-lecaibh na talm*an* go tin*n*easn*ach*; 7 do ráidh Naile go

[1] *na* under-dotted for deletion (recte).

neimhn*ech* : ' Len, a Fhlan*n*áin, mo bhachall, 7 beir let mo cúach cloch-dercc cruith-niamh*dha*, 7 gibe ion*adh* a ttiucfa a talm*ain* an bhachall, i*ar*r uiscce d*ár* nerlamhaibh an*n*. '

(19) *Ocus* do eir*igh* Flan*n*án leisan aithescc sin, 7 do gabh an cúach ga*n* co*n*ntab*air*t, 7 ise ion*adh* a bfu*air* an bhachall blaith-ghrenta, trésan cc*ar*raicc ndoibhriste ndílen*n*, 7 ro meab*aidh* [1] a sreph glan-fhúar gor*m*-uisge |f. 132 v| ina degh*aid* go luath-athlamh, 7 do chromastair an chúach fon caoi*mh*-uisge, 7 do thoccaibh an mbachaill asan mbuan-talm*ain*, 7 ro gluais go Naile go neimh-meirtn*ech*, 7 do in*n*is na miorbuile dona cleircibh, 7 tucc deoch [1] don degh-uiscce do Naile. *Con*adh an*n* adub*air*t Flan*n*an :

(20) ' A Naile, suairc an sed
Da bfuarais, ni hiom*air*bhrécc,
Top*ar* grianach as derbh lem
T*re* c*ar*raicc diam*air* dilean*n*.

Do theilccis do bhachaill ban
A bun an chartha gan cradh
T*ar*sna tri lán-*air* 'n*ar* ndail,
Fo talm*ain* di gan tóccbhail.

Is an*n* do thoccaibh a ceand
Tre charraic diamh*air* dílen*n*,
Go ffuil uiscce *g*rian*ach* glan
Ina hionad go hurlamh. '

(21) ' Fagbaim buadha 'gum top*ar*,
Indis*edh* cach don pop*ul*,
Coimhdes d'ion*n*ladh as d'ibhe
Mo top*ar* co ccaoi*mh*-ghile.

Buadha ele fágbhaim air, '
Ar Naile, ba réidh stair,
' Slaineoch*aid* gal*air* *gar*bha
A uiscce gan fresabhra.

Iondlad go moch 'gom thop*ar*
Mh'aircin*n*each b*ús* reidh soch*air*,

[1] *ro meabaidh*, man. sec. above the line; so *deoch*, *ann* below.

Díol n*aire* do biadh re hedh
Do ghebha ina tigh aoidhedh.

A haithle ion*n*l*aidh* go luath
Gab*aid* paider <co> comhlúath,
Saorfa mo mhainces go mbl*aidh*
Ar diabhl*aibh* 's *ar* droch-peac*thaibh*.

(22) Maircc sháireoch*us* mo cill cáidh,
M*air*cc nech *ara* ttabr*at* g*air*,
Maircc *ar*a mbent*ar* mo cluicc
Gacha maidne 's gacha heaspu*ir*t. |f. 133 r|

Maircc duine téid fam termon*n*,
M*air*cc shaireoch*us* mo temp*all*,
Do gébha sun*n*a re *tr*eall
Gairde saocchail is ifren*n*.

Is me an teine is trén losc*cadh*,
Mé a*n* nath*air* is c*r*úaidh cost*adh*,
B*ud* geire ina guin gha
Mo cleirig is mo mion*n*a.'

A Naile.

XI. (23) Cid *tra* *acht*, o do*con*nairc Dat*er*nóg na *tr*oim-ferta si*n*, 7 Naile go neimhn*ech* 'gá indeach*ad*, ro imthigh an terlamh ara ghlúin*ibh* on g*r*ían-top*ar* irraibhe gusan tul*aigh* irraibhe Naile *con*a cleircibh, 7 iss*edh* adub*air*t fris: 'A éo díadha dércach deig-b*er*tach, 7 a coin*n*el chobhs*aidh* craibhtheach for comh-las*adh*, 7 a naoi*mh* rιogh*dha* rathm*air*, na ben nemh dím *tr*íd m<ór>-f*er*taibh.' Do fhrecc*air* Naile go nemh-gho*ir*t na briathra si*n* uadha, 7 asb*er*t: 'Ní bhenuim nemh dít, a naoi*mh*-chleir*igh*, 7 benfatt an baile f*ár* búain-érais *ar* nérlamha fá fhuar-uiscce dít. Ocus fáccbhaim duit gibé crioch ina ccomhghlúaisfe, 7 gibe ionad i ngébha ecclas gan amh*arus*, go mba hé a sag*art* ag senmóir, 7 a deigh-cleir*igh* re dlúth-guidhe Dé an*n* .i. coin allta ag tochailt do reilcce, 7 sion*n*aigh aga s*r*úibh-ia*rr**aidh*.'

(24) *Ocus* do fhreccair Daternócc na troim-aithescca sin, 7 as*edh* asb*ert*: 'Fágbhaim si gan caoir*igh* it cháoimh-cill si.' *Ocus* do frecc*air* Naile é, go ndub*air*t: 'Fágbhaim si tnuth lochta na ccáor*ach* rena ccaoi*mh*-édaighibh.' 'Fágbhaim,' *ar* Da-

thernóc, 'dergnaide aga bh*ar* núalot, |f. 133 v| 7 loch*ait* 'ga bhar lúath-milledh.' Do freccair Naile é go ndubh*airt*: 'Cuirim si na d*er*gnaitte 'sna dlúith-chuirrcibh, 7 na loch*ta* an*n*sna lethan-choilltibh.' *Ocus* do labh*air* Daternócc go ndubh-*airt*: 'Fagbaim si maisi aon oidhce ar bhar luach*air*.' *Ocus* asb*ert* Naile: 'Fagbai*m* si luachair go hursan*n*aibh isin *ár*d-bhaile, 7 faccbai*m* búadha 'san mblaith-cill .i. comba hí an tres deatach b*ús* deigh-en*aigh*e foghnamh a crích maoith-fertach mBreifne .i. detach mo naoi*mh*-chilli si, 7 detach móir-fhert*ach* Máedocc, 7 detach búan-rathm*ar* Brícin.'

(25) *Ocus* asbertsat na naoimh na run*n*a sa:

'A Ternócc éir*igh ar* fecht,
Fácc an baile damh tre rea*cht*,
Imtigh on chill as glan lí,
Ní b*údh* duit a somháini.'

'A Naile as bin*n* labhra,
Do náemh ni fhuil do shamhla,
A neccóir ind*ar*bthar thoir
Mé om cill díles duth*aigh*.'

'A Ternócc ata 'gun ccrois,
Ni diadh*acht* duit a ndernois,
Díult*adh* re duine fa digh
Fa thor*adh* talm*an* tréud*aigh*.'

'Fagbaim,' *ar* Ternocc na ttres,
'Diombuaidh caor*ach* an*n* b*ud*des.'
'Ced lem,' *ar* Naile, 'o nimh,
Buaidh éd*aigh* an*n* is oinigh.'

(26) 'Iomad dergnad an*n* is loch*at*,'
Ar Ternóg an*n* tre doch*ar*.
Ar Naile: 'Sgriosfad sin
Iad a ccuirrcibh 'sa ccoilltiph.'

'Fagbai*m* an*n*,' *ar* Ternóc cai*n*,
'Maisi oidhce 'ga luachair.'
'Biaidh,' *ar* Naile, 'as derbh soi*n*, [f. 134 r]
A luach*air* go hursan*n*aiph.

' Baistfe mé do bhaile bláith,
Cluain cáomh ba ced-ain*m* don raith,
Dísert Top*air*, as reidh ród,
A ain*m* re lin*n* Daternóg;

Ceall Naile, fír an fáth,
B*udh* é a hain*m* go thí an brath,
B*údh* lemsa an baile glan
Re cráb*udh* 's re ceileabhr*adh*.

(27) 'B*udh* í so an tres detach glan
Neoch b*us* deig-enaighe foghna*mh*,
Dethach Naile, is glan-fot,
Detach Bhricin is Máedhóg.

' B*údh* oirdeirc mo baile bin*n*,
Búdh iom*dha* cleireach im chill,
B*údh* iom*dha* dámha im dún glan,
Ocus b*údh* cruaidh a crábhadh.

' Mairce nech tiucf*us* rem tsáoire,
M*airg* nech cu*ir*fhes mo dáoire,
M*air*cc mhes*us* mé, ger mo ghae,
M*air*cc ara mbia m'fala sa.

' Maircc comh*ar*sain tiucfa im port,
Maircc mhillfes m'fér 's mo ghort,
If*ern* it*er* shen is ócc,
Is gairde sáoghail, a Ternóg. '

A Ternoc.

XII. (28) Cid t*ra* *acht* 'ar ccomhdaingniucc*adh* a chadaigh do Maedócc milis-ráitech, 7 do Naile núa-dhelbhda, 7 'ar nimtea*cht* do Dáthernocc go tin*n*esnach, do anastair Naile ag córucc*adh* na cáoim-chille, 7 ag reidhiucc<adh> a reilcce, 7 ag daingniug*adh* a duirt*ech*, 7 ag úaisliucch*ad* a haltórach, 7 ag ullmug*adh* a hul*adh*, 7 ag co*m*dhlúthucch*ad* a cros, 7 acc taobh-glan*adh* a top*ar*, gur bo cill ai*ng*l*ech* ór-chloccach, nemdha, nósm*ar*, nao*mh*-maiseach, diadha, dércach[1], |f. 134 v| craibt*ech*, céillidhe, coisrectha asa haithle hí.

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[1] Written *dércachhh*, to fill up the line.

<XIII.> (29) Cidh tra *acht* ro co*mh*fhúaccr*adh* comhluad*ar* coin*ne* 7 co*m*dála ag cléircibh na criche gan *conn*tab*air*t, 7 ag ard-naomhaibh Locha Éirne gan amh*arus*. *Ocus* táinic da hion*n*-s*aigh*i séin [1] Tigernach tráth-urlamh taobh-faid-gheal, 7 Ronán rádh-urmaisn*ech* rathmh*air*-ghlic, 7 Sinell slé*cht*-urlamh, snuaidh-míolla, 7 Senach sochraidh sáoir-cherdach, 7 Ferg*us* féichemanta follas-bhrethach, 7 Comhgall céill*idh*i clocc-náomhtha, 7 naoi*mh* im*dha* ele 'sa*n* co*mhdhá*il choitchin*n* sin.

(30) *Ocus* isé ionad a raibhe coin*ne* na ccaoi*mh*-cléir*ech* agan [2] car*aidh* chomhurdraic, áit a bfuil lec Naile, 7 'ga ndern*adh* an baist*edh* gan bréccnucc*adh*. Cidh tra *acht* ro hullmaig*edh* le Naile naoi*mh*-cleir*ech*, 7 doch*uaid* i nacch*aid* na nao*mh* go neimh-lescc g*us*an cc*araid* ccom*h*ramhaigh ccédna, 7 do feradh failte ag na h*ar*d-naomaibh re Naile *cona* cleir. *Ocus* do moladh leo ferta 7 míorbuile 7 mo*r*-crab*adh* an naoi*mh*-cleir*igh*.

XIV. (31) *Ocus* amhail do bhatt*ar* an*n* [3] ag córucc*adh* a cca-daigh, 7 ag daingniucc*adh* a ndeigh-ríaghla, 7 ag moscc*ladh* dá móir-fhertaibh, is [4] an*n* at*conn*cat*ar* a*n* mbuidhin ccrodha ccos-ccr*aigh*, 7 ócc m*a*camh díles deigh-dhealbh*dha* a tt*ús* na t*r*éun-bhuidhne sin, 7 ro benn*aighedh* léo go cobs*aidh* ceill-feichemhanta do*na* cleircibh; 7 do freccr*adh* acasomh sin go blasta bin*n*-b*r*iath-r*ach*, 7 ro fi*ar*f*aighe*t*ar* na cleir*igh* a naoin-fea*cht* cuich í an ócc-shlat [3] il-delbach anaithn*idh* út. *Ocus* ro freccradh na haithescca sin acasan, 7 adubhrat*ar* g*ur* mhac |f. 135 r| d'Irghalach, m*a*c Eignigh, m*ic* Ferg*us*a, m*ic* Aodha, m*ic* Corbm*aic*, m*ic* Coirbre an Daimh-airgitt, m*ic* Féicc, m*ic* Deghadh Duirn, m*ic* Roch*ad*a, m*ic* Colla Foc*r*ich, m*ic* Each*ach* Doimhléin, m*ic* C*air*p*r*i Life-ch*air*, ro búi ann.

(32) *Ocus* do fi*ar*f*aigh*ett*ar* na cleirigh a naoin-f*echt* : 'C*r*ed adhb*ar* a ngluas*achta* go grod-urlamh, 7 a ttoscca go tin*nes*n*ach* ?' *Ocus* ro fhrecc*air* an m*a*caomh go milis-b*r*iathr*ach* an comhrádh sin, 7 is*edh* adub*air*t : '*Ar* bh*ar* ccom*air*ce si damh,' ar sé, '7 an*n* b*ar* ccoin*ne* do ghluaises, 7 is slan mo se bl*iadn*a *déc* rea ndegh-airemh, 7 nir baist*edh* <mé> o mbreith g*us*an mbúan-áois a

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[1] Altered from *sim*. [2] The scribe at first wrote *áit*, anticipating the next clause. [3] The words *ann* and *shlat* are interlined. [4] The MS. makes the chapter begin here, in the middle of a sentence.

bfuilim aníu. *Ocus* is*edh* is áil damh, mo bhaist*edh* on bhoirb-diabhal, 7 togha chum na Trinoide.'

(33) *Ocus* do raidsett*ar* na cléirigh, as cub*aidh* an comh*air*le, 7 as aithesc riogh-damna, 7 do fhí*arfaigh*ett*ar* na cléirigh do Shinell shoigniomhach cía do dhénadh an baistedh gan bhrécc-nucc*adh*, óir is é [1] ba heapscop arna huasal-naomuibh, 7 fa shine dona saoir-cléirchibh. *Ocus* do freacc*air* Sinell soch*ar*-mór 7 adubhairt gurb é Naile b*úd* córa da dhénamh, úair ni raibhe benefís [2] a mbuan-talm*ain* ina pingin*n* agan bprímh-cléir*ech* *acht* daingen a dhíadh*acht*a aga dlúth-coimhétt. *Ocus* do freccair Naile an naoimh-epscop 7 adub*air*t *gur*ab dó féin do chedaigh an taóin [3]-Día a dhlúth-bhaistt*edh*.

(34) *Ocus* do gabh tnuth 7 trom-form*a*t na cleirigh fan |f. 135 v| mbaisttedh do chettucc*adh* do Náile nairech-bin*n*, 7 asa haithle si*n* tucc*adh* a ghlain-leabhar búain-fhert*ach* baistte go Naile, 7 do chan*us*tair a bhúain-leighion*n* b*r*ioghm*ar* baistthe os cion*n* an m*a*caoimh a bfiadhnaisi na naird-cleir*ech*. *Ocus* tárr*aidh* a lámh-clocc, 7 tucc a trí lan do ghlan-uiscce an g*r*ian-locha fa cenn an m*a*cáoimh 'gá mór-bhaistedh, gur bo he an clocc cruth-fhalláin sin rob ath*air*, 7 ro ba top*ar* búan-oird*er*c baistte do Lúán 'ga leasucc*adh*.

(35) *Ocus* asa haithle sin do ghabh*us*tair Naile an m*a*cáemh ina u*cht*, *no* idir a dá laimh, 'ga leasucc*adh*, *gur* cuir fon uiscce, 7 is aml*aidh* tainic an m*a*cáomh aníos, 7 bradán ball-chorcra i ngach ladhair leis, 7 do tóg*us*t*air* an náomh *ar* leic nosm*air* Naile é. *Ocus* at*con*n*air*c Flan*n*an, m*a*c Fiachna, m*i*c F*er*g*us*a, 7 na cléirich ar chena na ferta si*n*, 7 atb*er*t Flan*n*án go fuasáideach: 'Is lúthamail, nó is ionlogha tainic an ghein ghruadh-chorcra ghnúis-n*ár*ach gor*m*-rosccach ó ghlan-baistedh.' *Ocus* do fhrecc-air Naile co nós-oir*r*dheirc na haithescca sin, 7 is*edh* adub*air*t: 'As buadhach ro bhaistes [4] an bhláth-choindeal, oir b*údh* Lúán a ain*m* gan amh*arus* on lúth do rin*n*e an m*a*caomh 'ga bhaist*edh*.'

XV. (36) *Con*adh an*n* asb*er*t Naile:

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[1] The scribe, again anticipating, inserts *ba sine* here, but deletes it. [2] *Fís* interlined. [3] an táoin*n*, MS. [4] *Sic* MS. but we should probably read: *ro bhaistis*, which is translated; if *ro bhaistes* is retained, translate: I baptised.

Luan os [1] *gach* lúan
Go brath, cidh in*n*sa,
G*ur*ab rí os cineadh na cclan*n* sa
No go tti tú rimsa.

Amhail atbert :

Tiodlaicim rath a righe |f. 136 r|
Is tig*ernus* a [2] thire
Duit, a Luáin, ó so amach
No co tis rim ar taithlech [3].

Ocus do himderccadh fan m*a*camh uime sin 7 asedh adub*air*t : ‘ Cred fa ttiucfain*n* friot, a naoi*mh*-cleirigh ? ’ ‘ Fá bhern*adh* mo pingin*ne* baiste fam naoim-chléircibh duit féin 7 dot aicmedh-aibh at diaigh. ’ *Ocus* do ráidhest*air* Luán go luath-gháir*ech* : ‘ Sloin*n* si féin go friochnamh*ach* gach ní as dú fá dhegh-bhaistedh, go mba cuir, 7 go mba fiadhai*n* na náoimh-cleirigh arin cíos-cáin sin oníu go ttí an bráth gan b*r*éccnug*adh*.

(37) *Ocus* do raidh Naile na briathra sa ag ain*m*niucc*adh* na cíos-chána :

Acc so luach do lesaighte
A Luáin óicc, ar*m*-corc*ra*;
Ar do bhreith o bhoirb-dhiabhal
G*us*an Trínoid tócc*aidh*e,
’S ar righe do t*r*oim-chin*idh*,
Ar críochaibh na cuáin-Eirne;

Duit féin is dod cinedhaibh
Dlig*idh* niamh-clocc Naile
A tt*ús* gacha t*r*om-catha
Romaibh féin gó firinnech;

Ni brist*er* ó bhar mbiodhbhadhaibh
Oraibh cath no cosg*ar*-troid,
Da mbhe <oraibh> gan imresain
Dínech mo chluicc comhramaigh;

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[1] *s* added above the line *man. sec.* [2] Over l*a* is written the meaningless alternative : *no gach*. [3] These verses are written as prose in the MS.; and so is the whole of the following poem, §§ 37-39.

Búdh slán é ó úr-*ar*maibh
Biaidh meisi is mo míorbhuile
Ettraibh is gach aon urch*ar*,
Chaiter ribh do ruadh-*ar*maibh.

Congm*aidh* mo cháin comram*ach*
Damh go díles duthr*acht*ach,
'S ni millfidher bh*ar* mór-flaithes
Go deir*edh* an droch-saoghail.

(38) Agso duit an dlúth-cái*n* si*n*
Dlighim si ód chinedhaibh :
Céid-sherrach gach aon lára
Is céd-*ar*c gacha crán-muice |f. 136 v|
Is ced-laogh gach bó benn-bláithi,
C*ed*-úan gach aon cáorach;

Agh lán as gach buan-ghabhail
Do chrechaibh b*ar* cco*mar*s*an*,
Nó, madh a ttír a trom-ghabhail,
Is agh trí nglac gnathaigi*m*
D'fág*ail* úait is ot aicmedhaibh;
Lan glaice 'na glan-adhairc [1],
Lan duirn 'na dluth-chruibh [2] si,
Lan baisi 'na búan-erball.

Dlighim fos go fírin*n*each
Corn gach circaill comhdhaingin
Do dhab*ach* 's do dluth-ton*n*a,
Is pun*n*an*n* gacha bláth-*ar*bha [3];
Cuid dála 'na degh*aidh* séin
Da gach aon d'ár núasal-chléir;
Dligi*m* fos go fiadnais*ech*
Mesccan as gach mór-maistr*edh*.

Dligi*m* sc*r*epall cao*mh*-cat*r*ach
O gach aon dot aicmedhaibh,
It*er* mac is móir-inghin,
Pingin*n* óir re a hain*m*niuccadh,

[1] *c* written above the line. [2] *Dluth* altered from *dluith*. [3] In the MS. this line is the eighth of the stanza, but it clearly belongs here.

Nó a sé d'airccett aithlegtha;
Screpall buadhac<h> bain*n*sidhe
Dúal damh ó gach degh-bhanais
O shíol Luáin luaith-creach*aigh*.

(39) Dligim caiscc go comhram*ach*
Ó gach táois*ech* trén nonbh*air*
Dot síol, a óicc airm-neimhn*igh*;
Meth no duthain droch-saoghail,
Da nobaitt an nao*m*-caiscc sin.
Cu*ir*im Criost a ccoraigh*echt*
Orm, a Luáin lúath-*ar*m*aigh*,
Duit 's dod chloin*n* at ceirt-deagh*aid*.

Go ma moide b*ar* mó*r*-*con*ach
Do biadh is do bláith-édach,
D'eallach *ocus* d'ion*n*masaibh,
Mo cáin gan a dísliuccadh.

Adeirim ina degh*aid* sein,
Da millti an mó*r*-cáin si,
Dobéra me mitreisi
Oirbh fa c*r*iochaib comh*ar*san;

Dob*ér* gorta gér-ghaibt*ech*
Ocus díth ar deigh-eall*ach*,
Is gerr-sháoghal guas*acht*ach |f. 137 r|
Do mnaibh *is* do m*a*caomaibh,
Muna ccongbha an cháomh-cáin si,
Dlighes me ód móir-chinedh.

A Luain m*i*c Iorgal*aigh*,
Ag so luach do lesaighthe.

XVI. (40) 'Arsin ro ghabh Naile slánta Tigern*aigh* 7 Shinill 7 Ronáin, 7 gach naoimh da raibhe 'sa ccomdail, fan cíos do chongmáil; 7 muna t*u*cdáois, a coimhéirghe 7 a ccongnamh le Naile cu*m* na hesccaine, <7> a ndicur on degh-righe.

XVII. (41) Cid t*r*a *acht* así sin u*air* 7 aims*er* docuaidh Colum c*r*aibt*ech*-n*air* cille i niath noirer-min nAlban da bhennucc*adh*,

7 da buan-leasucc*adh*; 7 a haithle a coisercctha [1] na caom-Alb*an* do séol*adh* a cur*ach* go colcc-dir*ech* le Colum cille; 7 ní cían do baoi *ar*an aibhéis niongant*ach*, an tan at*connair*c peist fraoch*dha* ro-grúam*dha* uathmh*ar*-árd u*cht*-lethan colgach cenn-mór cráos-lethan. *Ocus* do gabust*air* eccla adhbhal-mór m*ac* fíal-bhrethach Feidhlim*idh* aga faicsin; 7 tucc*ustair* a hagh*aidh ar* ard Choluim, u*air* dob áil le sluccadh sáir-díochra ara curach, 7 ar Choluim *con*a chléircibh.

(42) *Ocus* do guidhestair Colum cille go dut<h>*racht*ach Senach sen-gobha, u*air* bá mac math*ar* dó Colum cille; 7 is amhl*aidh* ro bhaoi an Senach si*n*, 7 cáor crithreach comhluaimn*ech* a ttren-bél a thencaire 'ga toccb*áil*. *Ocus* tainic mana ina edan fon am si*n*, 7 tádhbás dó m*ac* a math*ar* do bheith isin moir-eccen si*n*; 7 t*ucus*tair urch*ar* a ccoin*n*e Cholui*m* cille ó Dhoire buan-rathmh*ar* Broscca g*us*an aiccen fhuineta et*er* |f. 137 v| Er*inn* 7 Albain. *Ocus* ise ion*adh* a ttárla an cáor comram*ach* sin, a mbéol na píasta, *gur* m*ar*b*ustair* d'áon urch*ar* hí.

(43) *Ocus* do guidhest*air* Colui*m* cille Día, amhail ro lenastair an peist béo íatt, go lenadh '*ar*na m*ar*b*adh* go h*ar*d-phort na hEr*enn*; 7 an u*air* ro gabh*adh* cuan ag Coluim *con*a cleircibh, tainic an pheist a ttír a naoin-fea*cht* fríu. *Ocus* do cosccr*adh* hí acc na cléircibh, 7 do ben*adh* an cháor a ccédoir eiste. *Ocus* rucc*adh* an chaor dochum Senaigh, go a cerdcha, 7 doróine tri mion*n*a miorbhuilecha mór-cum*acht*acha dhi .i. an glunan Senaigh, 7 an gerr cur*aigh*, 7 clocc niam-grenta Naile, óir as é an Senach sáoth*ar*-mór [2] tucc*us*tair do Tig*er*n*ach* táobh-faid-geal an tuasal clog, óir as dó ba hain*m* an glasan Tigern*aigh*. *Ocus* tucc Ticcern*ach* do Molaisi an lethan-clocc go mbíodh i ccuchtair Molaisi *ar*an leic, 'go bfaghtáoi proin*n cét* 'na onóir 'sa cuchtair; 7 *gur*ab é fa clocc udhachta 7 adhairt ag Molaisi a nam a écca; oir isé rob én ordain 7 togha do Naile a nionad Molaisi hi ffiadhnuisi nao*mh*-locha hEirne tre briathraibh Dé 7 Molaisi; *gur*ab é as nao*mh*-chlog do Naile osin alle, amhail ro raidhedh ag foillsiug*adh* a mhiorbhuile :

(44)
Clocc Naile, mór a neimh,
Sloin*n*fet a fherta a ttalmui*n*,
Eisttid limsa cách uile
Ag mór*adh* a miorbuile. |f. 138 r|

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[1] MS. cóirercctha. [2] *ar* added above the line *man. sec.*

Imdha mainces 'ga mhancaibh
Et*er* nemh is talmain,
Im*dha* soch*ar* 'gun clocc cóir,
Im*dha* uaisle is onoir.

Imdha a duthcas 'sa dlighedh,
Mor a cháin o gach cinedh,
O dorin*ne* Senach soin
Ro-mhor [1] a f*er*ta a ttalm*ain*.

Senach do teilcc an chaor tenn
A ccoin*ne* Coluim na ccell,
Gur m*ar*bh peist grán*na* gailb*ech*,
Chos-lom, chen*n*-mór, corp-ai*n*mheach.

Lenaid an peist iad do*n* cuan
Colum 'sa muint*er* rea lúadh,
Ticc m*ar*b dá [2] nes amuich
A haithle urc*air* Shenaigh.

Do cosccradh an*n* le Colui*m*
An peist ba grán*na* coluin*n*,
Go ttucc chum Senaigh alle
An cáor a cliabh na peiste.

(45) Doni tri mion*na* miolla
Senach do*n* caóir, ba griobh*dha*,
In glunan Senaich cétt-clan*n*,
Is an gerr curaigh coimhtean*n*.

An clocc sa clocc Naile móir,
An tres mion*n* diobh, m*ar* as doigh;
Ag sin, m*ar* as derb duibh,
Mion*na* as neimhn*igh*e *ar* talmai*n*.

Do Tigernach dorad Senach
An clocc, dorad asin belach,
Glasan Tighern*aigh* go tenn
A ain*m* ag cach go coitcen*n*.

[1] *Ro* interlined. [2] Altered from *do*.

Tucc Tigernach do Molaisi
An clocc, fa mór a maisi,
Clocc cuchtrach Molaisi,
Is clog udhachta a ghalair.

An u*air* do bi 'sa cuchtair coir
An clocc ba riog*dha* go Roimh,
Proin*n* *cet* do nimh, mo*r* a brígh,
Do geibhti de gach ao*n* oidchí. |f. 138 v|

(46) Molaisi an u*air* tes*ta* tes
I nDaimh-inis ba geal cnes,
Togtar Naile do nimh
Fágthar dó an clocc 'sna cleirigh.

An téun ordain Naile moir,
Do*n* clocc si*n* ba hain*m* coir,
Asé an clocc do thogh iarsi*n*
Naile a hu*cht* Dé duiligh.

Ag Naile, fír an fath,
An clocc, is biaid go brath,
Ag sin a fír, borbh an breth,
Ó Naile go Senach.

Ise fu*air* an rimiadh [1] aml*aidh*
Nach ffu*air* aon clocc *ar* talm*ain*,
Gibe baile i ttegm*adh* sin,
T*ús* rí*ar*aighthi 'ga cleircibh..

(47) Urdail sochair rea clocc an*n*
Tucc dó Col*uim* cille tall,
Meth no écc do cloin*n* *Con*aill coir
Mu*na* freccrait a nonoir.

T*ucc* Tige*rnach* ba geal t*r*oigh
Urdail sochair rea mion*n*aibh,
Ar mhainces Tige*r*naigh tréin
A crích noireg*dha* nOirgíall.

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[1] Perhaps for *romiadh*; but there is a redundant syllable in the line and it would be better to read *miadh*.

T*ucc* Naile leis alle
An clocc sin do déoin Molaisi,
'S do faccaibh Molaisi don clocc
T*us* onora 'na *ar*d-port.

Do bi ag Naile niamhda
An clocc si*n* do réir riaghla,
G*ur* baisttedh leis Luán lán,
M*ac* Iorgal*aigh* iomnar.

An clocc rob athair baist*idh*
Do Luán t*r*iath an gaiscc*id*,
Agan c*araidh*, mor medhrach,
Sinell *ocus* Tigernach.

(48) Tainic Lúán se fir décc
D'*iarraidh* a bhaiste, 's ni brecc,
Fíon*nach*ta as M*ur*chad amuigh,
O bfuilit clan*n* mher Murch*aid*. |f. 139 r|

Do baistedh na sé fir décc
Le Naile, is ni brécc,
Do ched Tigern*aigh* on tsáil [1],
Is Sinill *ocus* Ronáin.

Doni Luán luth buadha
Oirdeirc lá cách atcuala,
Bradan gacha ladhra lais,
Et*er* cois is laimh leabh*air*.

Do raid Flan*n*án ba geal cnes,
M*ac* Logha : ' Dorin*n*is cles. '
' Biaidh air, ' *ar* Naile n*ar*,
' Ó so amach go brath Luan. '

On luth an sin dorinde
Adb*ar* baist*tidh*, an gille [2],
. . . .
Coimhdhes dó muir is talm*an*.

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[1] MS. *on tsal;* but the rhyme shows that we must read as above. [2] A line left vacant in MS.; evidently O'Clery could not read his exemplar; he says himself that it was ' unclear '.

(49) Asbert Naile nem*dha*
Le Luán go moir-menma :
' Millfit do siol seng, 's na mill
Mo cháin, a Lúain lain-g*r*ind. '

Derccais Luan ba geal snuadh,
Le haitesc Naile 'ga luadh :
' Cred í an chain do millf*it* soin,
Mo síol, a naoi*mh* oicc uasail ? '

' Dligim úait *ocus* ód shiol
Luach do baiste [1], mó*r* a brigh,
Cain úait is ót síol i*ar* soi*n*,
Luach righe daibh [1] 'na deagh*aid*.

Caiscc oraibh gacha tres bliad*ain*,
Bladh do*m* cáin, coir a hi*arraidh* [2],
Meth nó écc da noba soin [2],
Go raibh 'na toiseach nae*n*bh*air*.

Bó no chapall 'sa cháisc damh
Ó shíol Luáin 'na lenmhai*n*,
Dlig*idh* mo chlocc, as fír soin,
Err*edh* cos is lámh [3] 'na lenmui*n*.

(50) Is screapall [4] cathr*ach*, ferr mo dhail,
Dlighim dibh is da mnaibh,
Se pingin*n*e d'airgett gheal,
Nó as pingin*n* óir mo dlig*ed*. |f. 139 v|

Corn gach ciorcaill don dab*aig*
Dlig*idh* dibh fós mo mhan*aigh*,
A dabhaigh 'sa ton*n*a soin,
Cuid dála a haithle an cuirn si*n*.

Sc*r*eapall bain*n*sidhe buadha
Dlighim ot cloin*n* docúala;
Buaidh cloin*n*e is *con*aigh co cert
Aca, o fuicfett mo benn*acht*.

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[1] *te* and *daibh* interlined *man. sec.* [2] These two lines have been partly rewritten. [3] MS. laimh. [4] *Is* and *re* of *screapall* added above the line; i.e. the scribe at first wrote : *'s capall*.

Da nesccaine mo clocc cruaidh
An lánamhai*n* tre dio*m*búaidh,
Do ghebhaitt a ndís *gan* fheall
G*air*de saoghail is ifrean*n*.

(51) Toirrces gach céud lára lem [1],
Dligim od shiol, as reim ten*n*,
Bidh lem od cinedh coidhce
Cétt laogh gach bó benn-báoithe [2].

Céd-*arc* gach muice as dlecht damh
O shiol Luáin na cco*mh*ra*mh*,
Céd-uan gach cáor*ach* go ccáil
Ód shiol as lemsa, a Luáin.

Ced pun*n*an gach *ar*bha úir
Damsa re ndol an*n*sa ccúil,
Uaim don *ar*bh*ar* da chion*n* soi*n*
Son*us* a ccrúaich 's a ccuct*air*.

Mesccán as gach mais*tr*eadh uaibh
Dligim do*m* chios-cái*n* o buaibh,
Do gebhth*ar* uaim da cin*n* soin
Buaidh ble*chta* is buaidh tor*aidh*.

Agh trí nglac as gach c*r*eich c*r*uaidh,
Dligim gidh sin da bh*ar* sl*úagh*,
Du damh go díles an dail,
Gidh úath*ad* bhios 'gá gabháil.

(52) Buaidh cosc*cair* uaim da cion*n* sin
Do*n* tsl*úagh* do beir an mboi*n* si*n*,
Uaim d'feraibh Locha hÉirne
Buaidh catha, buaidh coi*mh*éirge.

Ni léigeabh a ngui*n* le gáibh,
An ccein congbaid a cáin,

[1] *Sic* MS.; read: Céud-toirrces cach lára lem. [2] *Sic* MS., literally 'horn-foolish'; but perhaps we should read *benn-bláithi*, smoothe-horned; cf. § 38.

Ni léigeabh teidm ina ttír,
Ni leicceabh *c*reach le coic*r*ich. |f. 140 r|

Ni leicceabh galar gran*n*a,
Ni léicceabh morán plágha,
An ccéin congmad mo cháin cóir,
Ní dhingnett ulc na eccóir.

Mo bhenn*acht* oniu go brath
Ar shíol Luáin, fír an fáth,
Is congmatt damh mo cáin chert
Le diad*acht* is le dáon*nacht*.

(53) Mall*acht* uaim muna chongmat
Damh mo cháin riogh*dha* ro-g*r*od,
Mall*acht* [1] Shinill as búan móid,
Mall*acht* Brícin is Máedhócc;

Mall*acht* Thighernaigh sheabhraigh
Ar do shiol, a mheic mhenmnaigh,
Mall*acht* easp*oic* Eog*ain* fin*n*,
Da millter an cáin dlighim.

Maith mo lu*cht* diogaltais uilc,
Sinell, Senach is geal cuirp [2],
Molaisi, is Tigernach tenn,
Ferg*us*, Ronán, is Comghall.

Faenci, is easp*oc* Eog*an* mór,
Esp*oc* Cárthain*n*, Lasar lór,
Ag sin eirgit liom ale
Do naemhadh mo chomairce.

(54) Mo chadach is Máedhocc mór,
Críostt as cor ett*r*ain*n* fa dó,
Go madh comhailllt*ech* in*n* m*ar* soi*n*,
An fedh do beith grían os talm*ain*.

---

[1] *acht* added above the line. [2] Here again O'Clery could not read his exemplar; the words *uilc... cuirp* have been added later on a space left vacant in the MS. We should probably read *olc*, *corp* (Joynt), and this is translated.

Lem clocc an Bhreifne na ród,
Comt*r*om le mion*na* Máedhóg,
Tucc damh Maedhócc, as derbh si*n*,
Cu*air*t gacha bliadna do*m* chléircibh.

Tucc Maedhócc mall*acht* 'na port
Gach Breifn*ech* do dén*adh* riom olc,
Rem clocc is rem tempal toir,
A los chongbála a ccadaigh.

Gach nech dhíbh nách bía dom díon
Do Breifnech*aib*, buan a mb*r*íg,
Dobér dóibh is Máedhog na mion*n*
Gairde saoghail is if*r*ionn.

Do gheall me is Máedhocc múadh
Síol Luáin go niom*at* sl*úagh*, |f. 140 v|
Gomadh coimdes d'ar cleircibh
Siol Luáin is sáoir Bhréifnigh.

(55) Ní fetthar [1] claochlodh *ar* ccadaigh,
Ni fétthar coscc ar ccocc*aidh*,
Ní fétthar buain rér tteglach,
Meisi is Máedhócc móir-mhenmn*ach*.

Molaisi do thenn ar t*ús*
An cadach sin tre imt*ús*,
Meisi do thenn iarsin
Le Máedhócc c*r*uas *ar* ccadaigh.

Do gheall damh Bricin bádhach
Ocus Máedhócc mor-dálach
Dith *ar* Breifneach*aib* gach fuin*n*
Fa shárach*ad* mo thermuin*n*.

(56) Do raidh Luan fa geal corp :
' Cia do*m* shíol doní riot olc,
Da mb*r*ister léo do [2] chain chain,
A Naile reidh rathm*air* ? '

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[1] MS. fetttar. [2] MS. mo *(inepte)*.

Geinf*idh* mac úait, a fhéil fhin*n*,
A Luáin úasail airm-ghrin*n*,
Cernach a ain*m ar* cúl crech
Sea*cht* meic agan cCernach.

Dogéna bladh dibh mo reir,
Clan*na* Cernaigh, b*ús* riogh*dha* réim,
Brisf*idh*er leo an cain crúaidh
Le bloidh don cloin*n* cloidemh-r*úaidh*.

Stefán, Dalach, buan a rath,
Firgil is Odhar úallach,
An cethr*ur* laoch as mor gail,
Congbad si*n* mo cáin chub*aidh*.

Maoldúin is Cáomhán calma
Brisfitt mo cháin cath*arrdha*,
Do ghebait úaim resan dáil
Diomb*úaidh* cloin*n*i *ocus con*aigh.

(57) Esccáinim oníu go brath
Síol Maoldúin, ba fír an fáth,
N*ar* geine uadha, as réim cert,
Nech dan dú íath nó oireacht.

Doghenaid siol Camain cais
Mill*edh* mo chána go crois;
O Muigh Lemhna cu*ir*fett soi*n*
Iatt tre esccaine i Mumhain. |f. 141 r|

Bíaidh mac ag Cernach go beacht,
B*íaidh* rí é gan fresabhra,
Bidh Odhar a ain*m* 'ga thoigh
O ngeinfitt aicme Uidhir.

(58) Gebaidh a shiol ríghe tenn,
Coingebhatt mo cháin le t*r*eall;
Benfad díobh righe don dáil
D'eis mo chána gan *cong*m*áil*.

An uair brist*er* mo cáin c*r*uaidh,
Tionolt*ar* uile mo shluaigh,
Teccaitt lem m*ar* sgeith oa ttoigh,
Lu*cht* congmála mo chadaigh.

Bent*ar* mo cluicc si <mar [1]> sgiath
Ar shiol Luain, borb a liach,
Ocus cluicc Shinill sheabhr*aigh*,
Is cluicc taoibh-gil Thigernaigh.

Bent*ar* cluicc [2] Molaisi an*n*,
Is Ronáin, is Fuince feidhm-tean*n*,
Ar siol Luáin go mbrighe,
Da ndíocúr on deígh-righe.

Ni suidhfit 'san righe reil
Clan*n*a Luain, *ger* bhéodha a réim,
Ni ghebhait da éis go cert
Righe ar íath nó *ar* oireacht.

(59) B*ídh* me in nathair ag dith sl*uagh*,
As me an teine as cró-derg guál,
As me an leom*an* ag dith cruid,
As me an mathgam*ain ar* mhenmui*n*.

Me an bheithir as réim riogh*dha*,
Me Naile mór maor*dha*,
Biaidh 'gum foghl*adh*, as reim tenn,
Giorra saoghail is if*ren*n.

Me mac rígh Mum*an* moire,
Mé cisde na cánóine,
Mé as neimhn*igh*e peall is port,
Mé náemh is úaisle *ár*d-chlog.'

Clog.

XVIII. (60) Cid *tra acht* 'ar sgaoil*edh* na coin*n*e clocc-nao*mh*tha, 7 '*ar* ngluas*acht* do*n*a cleircibh on comhdáil sin, tárla fledh urlamh ionchaithme ag Ron*án* díadha degh-timpirech do Thigernach uasal-craibht*ech* m*a*c C*air*pre |f. 141 v| 7 dona cleircibh arcena. *Ocus* do gluaisett*ar* na cléir*igh* do chaithemh na fleidhe, 7 do cuir*edh* i ttighibh loghm*ar*a leaptha na cleir*ech*. *Ocus* is é fa ron*n*aire arin ruithen-fleidh, Murcadh malach-dhubh, ó ffuilit aicme Murch*aid*. Cidh *tra acht* do roin*n*edh an fhledh sin la Murchadh *ar*na cléircibh.

[1] Vacant space in MS. [2] MS. clocc.

(61) *Ocus* tarla Naile *con*a coimite cléir*ech* ga*n* cuimhniucc*adh*. *Ocus* do chuimhnicc*edh* Naile *con*a cleir ag Luan 7 ag Murch*ad* do dherm*a*t go míthap*aidh*. *Ocus* o 'tcúal*aidh* Naile a d*er*mat imon deigh-fleidh sin, do ferccaicc*edh* 7 do lon*n*aighedh an téo fos*adh* feithm*ech* fír-éol*ach* fir-bhrethach, 7 an Sp*ir*at díadha d*ér*cach dáon*nacht*ach, óir nír sáoil go ccoingebhtáoi a bhecc da cíos nó dá cáin da cloccaibh no dá cléircibh 'na c*ert*-dhegh*aid*, ó do milledh a mucha sin hi.

(62) Cidh t*ra* *acht* do éirgett*ar* na cleirigh a náoin-f*echt*, 7 ro ghluaisestair Luán da luath-ion*nsaigh*e, 7 do bat*ar* go homhn*ach* imeaglach, millti, micóir*igh*thi, et*er* cleir*ech* 7 choscc*ar*laoch, esp*oc* 7 uasal-naomh, shacc*ar*t 7 shalm-cetl*aidh*, m*a*caomh 7 mhór-ingi*n* ar eccla na luath-easccaine. Cidh t*ra* *acht* ro imghestair Luán go luath ara ghluinibh go Naile, 7 do ghabh*us*tair Tigernach ag ísliucch*ed* mór-fheircce an naoimh-cléirigh, 7 'ga in*n*isin n*ar*b é Lúán b*udh* lain-ciontach, *acht* Murch*ad* da mhór-dhermat.

(63) *Ocus* do raidhestair Naile go neimh-lescc : ' Esccainim si an Murch*ad* sin *con*a maicnedhaibh, dimbuaidh ron*n*a ara roin*n*, 7 |f. 142 r| air féin, 7 ara aicmedhaibh [1] 'na dhegh*aid*.' *Ocus* do ráid Lúán go lain-éscc*aidh*: ' Do gébth*ar* rádh Tighern*aigh* go láin-escc*aidh* úaim féin 7 om aicme dom éis. ' *Ocus* do ráidh Náile go ngeb*adh* b*r*eath Tigern*aigh* don toiscc si*n*. *Ocus* así breth rucc Tig*er*n*ach* do Naile fán ccúis si*n* : dechm*adh* na fleidhe, 7 dechm*adh* gacha haoidhigea*cht*a alla amuigh dá árd-phort féin úadha féin 7 ona aicme dá eis do Naile, 7 da airdmhion*n*aibh tara éisi. *Ocus* as do*n*a comhtaibh cédna com*air*ce láimhe deircce da thermon*n* 7 dá cloicc-mion*n*aibh [2].

(64) I ttigh na mb*r*at<h>*ar* ag D*r*obaois do sc*r*iob*ad* an chuid si*n* do beth*aid* Naile *ar* sli*cht* sein-leabh*air* nemh-gloin le Niall Meirg*ech*, m*a*c mh*ic* Suibne Bhoghain*igh*, 29 Ianuarij 1629. An br*athair* bo*cht* Michél ro sc*r*iobh.

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[1] MS. *ara a aicmedhaibh*. [2] Here ends the Life, obviously incomplete, and the colophon expressly describes it as a fragment. Half a page is left blank in the MS., perhaps in the hope that some fuller copy might be found.

TRANSLATION

I. (1) Once upon a time, a king succeeded to the rule and authority over the two provinces of Munster, to wit, Aengus, son of Nadfraech, son of Corc, son of Lugaid, son of Oilill Flann-bec, son of Fiacha Muillethan (thick-neck), son of Eogan Mór (the great), son of Oilill Ólom (crop-ear). And this Aengus succeeded to the full sovereignty of the whole of Leth Mogha (Mogh's half, i.e. Southern Ireland), and reigned over them for thirty-four years. And the consort of this good king was Eithne, daughter of Crimthann the victorious; and it was she who bore to the king the noble offspring, to wit, Eochaid, son of Aengus, who was high king after his father.

II. (2) Now to this Eithne appeared a strange and wondrous vision. (She dreamed) that she was pregnant, and her delivery imminent, and that of this pregnancy a sturdy dog-whelp was born, which was washed in milk, so that therefrom every quarter and nook in Ireland was filled with milk and lactage.

And the queen started from her sleep at the strangeness of the vision, and roused the king promptly, and they made these stanzas :

(3) ' A vision I saw without guilt,
O Aengus of the sprightly horses;
O king of Cliu, whose valour is royal,
It caused great trouble in my mind.

I saw as a woman heavily pregnant,
O Aengus of the steady eyes,
O king of Munster, 'tis a great charter,
Without change for the space of nine months.

After this I was delivered,
O sturdy son of Nadfraech;
And this is what I bore, O white tooth,
A lusty dog-whelp.

It is washed in milk in full measure,
The whelp with its little swimming;
So that it filled every region with its liquor
Of milk throughout all Ireland.'

(4) Said Aengus of the fair skin:
'Thou shalt bear a son, this will be thy fortune,
He will fill Ireland without deceit
With his (ascetic) piety and fair learning.

Patrick conferred a lasting blessing
On thee and me in strong Cashel,
When we conveyed the sweet-voiced place
To great Patrick, son of Calpurn.

He said to thee that thou shouldest bear a son
To me, O lady of the fair hands,
That the mouths of all the men of Erin should be full
Of his piety and fair learning.

O daughter of Crimthann of the tall horses,
Be joyful, O white and fierce;
Here is for thee, though fair thy hue,
The ready interpretation of the vision.'

A vision.

III. (5) So then they passed the time of their reign right prosperously, without trouble or lack; and the queen became pregnant, and of her pregnancy was born a notable birth of a son. And when they were minded to take him to be baptised, an angel appeared on the horn of the altar in the presence of them all, and said to them in a loud clear voice: 'Let the name of Naile be given to the young child; for verily this golden candle shall be holy, and every one will believe on the fair patron saint.'

IV. (6) So then the young child was nurtured after this, and assuredly every word he uttered was full of grace from the royal angel. And at the end of his seven years the steadfast patron saint was assuredly a doctor in the seven liberal sciences owing to his persevering study. And then the angel ordered the weighty clerk to go to Colum cille in order that a mother church com-

plete might be consecrated for the young child, and a place in which he might make his abode with his clergy and with his sacred bells.

V. (7) And Naile set out on this holy errand (or holy instruction) with his retinue of clerks in attendance. Now Colum cille, son of Feidlimid, son of Fergus Cennfada (long-head), son of Conall Gulban, son of Niall of the nine hostages, was then at fresh-featured Inber Naile, reciting his psalms, and chanting his ' Beati ', and devoutly praising the Creator, with the clerks of Leth Cuinn (Conn's half, i.e. Northern Ireland) about him, when they saw the slow-stepping bell-hallowed troop approaching them, and a young fresh modest tree in the centre of the clerks to instruct them fairly, and a thousand reverend angels haunting them unfailingly.

(8) And when Colum cille and his clerks looked on Naile with his noble troop, they fell on their knees before him. And when Naile saw this honour paid to him by the crimson-penned primate of the sweet pater-nosters, he hastily sank on his knees to the ground out of reverence to the lofty patron saint. And they eagerly kissed each other three times, to wit, Colum cille and Naile; and the clerks also joined in welcoming him; and Colum cille spake these words :

VI. (9) ' Welcome thy coming from the south,
O Naile, to our added profit;
Thou shalt receive, O sweet-voiced saint,
Our pleasure and our honour. '

<Naile answered :>

' An angel from heaven enjoined me,
O devout Colum cille,
To beg this abode of thee,
Wherein my bells and clerks may abide. '

The venerable Colum cille said :
' Bless the place in which we are,
Make a fair pleasant church
In it, O son of the great king of Munster. '

Bright Naile arose
And Colum cille, 't was a rule-right word,
And by them the fair place was blessed,
Both by the youth and the patron saint.

(10) Naile lifted up his hands,
And prayed to God right boldly,
That he might receive food and pleasant drink
For Colum cille and his clerks.

Full of fish was the whole strand
(Mighty was the miracle),
Full too of red wheat
The strand; 'twas a cause of great praise.

All the clerks genuflected
At the sight of the miracle,
The greatness of his wonders side by side,
And the youth of the boy.

Inber Naile of the ford
Is its name till the day of doom.
'I give it,' said Colum of the sighs,
'To thee, O Naile, and welcome.'

Welcome.

VII. (11) So then Naile spent part of his life in Inber Naile modestly, piously, devotedly, in mighty works, and he fashioned there a church for labour, and an oratory for hard devotion, wherein to nobly recite his psalm-reading, and to mightily praise his Lord; so that the relation of the mighty works of the saint was a destruction to the great sin and to the misbelief of high Erin.

VIII. (12) So then it was at this time and hour that Molaise of Devenish came as venerable high legate, with twelve saints of his household round about him in place of the apostles. Thereupon a dangerous sudden illness seized Molaise on the spot, and he was commending himself to God and the good saints without ceasing. And the clerks said: 'To whom dost thou leave thy place, O great patron saint? or who will act as a divine son to instruct us duly, to blot out our sins, and direct our theology?'

'To whom in sooth should I leave it?' said Molaise, 'save to the steadfast ready-witted tree, and the godly devout candle, even to my disciple and good brother, to wit, Naile the nobly intelligent; and if ye believe not that the clerk has been duly chosen by me and by God, this sweet-voiced intact bell which is under my head will leap into the bosom of the man for whom the place is fitting.'

(13) So then after this mutual discourse, his soul departed from his body, and his soul was carried without doubt to fill up the nine orders of angels. And as they were preparing his funeral rites, and the saints were in bright attendance on him, then came Naile to the place where he (Molaise) was. And while they were there, the sweet-voiced fair wonder-working bell leaped from (under) the head of Molaise in presence of the clerks, and settled on the breast of the holy clerk; and the clerks in greeting him sang:

IX. (14) 'Slow is thy coming after starting on the way,
O Naile, it is no deceit;
Thou didst not find in life
Molaise of Devenish.'

<Naile :>

'Since my divine master is gone,
Molaise, who was gentle of rule,
The head of all Erin's devotion,
Who was godly, a right good man.'

<The clerks :>

'He gave a sign to us before his death,
Molaise, who ne'er spoke false;
The one on whom his fair bell should light
Should be our lord on earth.

Our headship to thee, O heavenly saint,
O Naile of the fresh form;
Take the lordship over us for a time,
That our faith may be well-ordered.'

(15) In Devenish of the sweet bells
Was Naile, as we know right well,

He came for the space of nine sweet years,
To order our rule aright.

Great was his devotion and his right,
His law was divine and consistent;
His body was sanctified and good,
Among the clerks of Devenish.

Thankful were the clerks of Leth Cuinn,
And the saints of slow Leth Mogha,
For Naile who loved not riches (*lit.* kine),
And for his words gentle and slow.

Slow.

X. (16) Now when Maedoc heard of the many and various miracles of this saint, Naile, and that he was a proper worthy saint in the place of Molaise, he sent messengers to him to confirm the close compact, and to establish the fair faith which had been between Molaise and Maedoc. And this was the definite special place agreed on by the pure patron saints, to wit, the rich bright-gleaming Disert na Topar (Hermitage of the Springs), which is now called Cell Naile (Naile's Church) of the noble judgements, and which had assuredly a further name, Cluain Caem (the Fair Mead) till Dathernoc (Ternoc) occupied the princely place.

(17) So then Naile came with his numerous clergy, and Maedoc with his monks to keep this tryst to the fair church with its wonder-working bell. And Naile took his seat with his numerous clergy on the summit of the high hill, with his back against a pillar-stone above the place. And a mighty thirst seized him on the spot; and he called Flannan, son of Fiachna, son of Fergus, to him, and bade him to go without long delay to ask speedily for a drink. And Flannan went on this errand, and asked a drink of Ternoc for his lord. And Ternoc refused and denied the request, and spoke to this effect: 'As I have produced water by my miracles and mighty works, so the head of the faith and devotion of Leth Cuinn shall do the like.'

(18) And Flannan departed in great perturbation at this answer, and made his report to his master. And Naile was furiously angry at this response, and this is how he was, with

his ever-wonder-working staff erect in his right hand; and he hurled the finely carved staff across three full ploughlands (?), so that it went speedily under the fixed stones of the land. And Naile said furiously: 'Follow my staff, O Flannan, and take with thee my stone-red cup of polished form, and wherever the staff shall enter the ground seek there for water for our patron saints.'

(19) And Flannan set out on this commission, and unhesitatingly took the cup; and this is how he found the staff, stuck in a huge infrangible rock, and a pure-cold stream of blue water burst forth instantly and spontaneously after it. And he dipped the cup into the fair water, and lifted the staff out of the solid earth, and proceeded untiringly to Naile, and related the miracles to the clerks and gave a drink of the good water to Naile. And then Flannan said:

(20) 'O Naile, pleasant is the treasure
When thou didst find, it is no lie,
A sunny fountain, as I am sure,
(Bursting) through a hidden great rock.

Thou didst throw thy fair staff
From the foot of the pillar stone without anguish
Across the three full ploughlands beside us;
Into the earth it went, and remained fixed.

There it raised its head
From the hidden great rock,
And the pure sunny water arose
In its place speedily.'

(21) <Naile:>

'I leave excellences on my fountain,
Let each one relate it to the people.
(It is) equally good for washing and for drinking,
My fountain with its fair whiteness.

Other excellences I leave on it,'
Said Naile, 'twas a smoothe story,
'Fell diseases shall be healed
By its water irresistibly.

Let him wash early at my fountain,
My erenagh who is affluent of riches;
A sufficiency of food for hospitality in his time
He shall receive in his guest-house.

After speedily washing
Recite a 'pater' no less speedily.
My far-famed service will free
From devils and heinous sins.

(22) Woe to him who outrages my venerable church,
Woe to any against whom they cry out,
Woe to him against whom my bells are rung
Every morning and every evening.

Woe to the man who trespasses on my asylum,
Woe to him who outrages my temple;
He shall receive here for a time
Shortness of life, and hell (hereafter).

I am the fire fiercely burning,
I am the serpent cruelly restraining;
Sharper than wounding spear would be
My clerks and my relics.'

O Naile.

XI. (23) So then when Ternoc saw these weighty miracles, and Naile furiously punishing him, the patron saint proceeded on his knees from the sunny fountain where he was, to the hill where Naile was with his clerks, and thus addressed him: 'O divine loving tree of fair behaviour, O steadfast pious blazing candle, O royal gracious saint, do not deprive me of heaven through thy great miracles.' Naile answered without bitterness in these words and said: 'I do not deprive thee of heaven, O holy clerk; but I will deprive thee of this place, where thou didst obstinately refuse to us patron-saints (a drink of) cold water. And I leave to thee that to whatever district thou shalt move, and in whatever place thou shalt occupy a church, where its priest shall be preaching, and its good clerks continually praying to God, wolves will be burrowing in thy cemetery, and foxes routing in it with their snouts.'

(24) And Ternoc answered these heavy sayings, and spake thus: 'I leave (to thee) to have no sheep in thy fair church.' Naile replied and said: 'I leave thee jealousy of the keepers of the sheep for their fair fleeces.' 'I leave,' said Ternoc, 'fleas to plague you afresh, and mice to ravage you speedily.'

Naile answered and said: 'I relegate the fleas to the dense fens, and the mice to the wide woods.' And Ternoc spake and said: 'I leave the bloom of (only) one night on your rushes.' And Naile said: 'I leave rushes up to the door-posts in the high place; and I leave excellences in the smoothe church, to wit, to be one of the three hearths of most hospitable service in the land of mild miracles, Breifne; to wit, the hearth of my holy church, the great wonder-working hearth of Maedoc, and the ever grace-endowed hearth of Bricin.'

(25) And the saints spoke these stanzas:

<Naile :> 'O Ternoc, arise and go,
Leave the place rightfully to me;
Depart from the pure-hued church,
Its riches shall not be for thee.'

<Ternoc :> 'O Naile of the melodious speech,
No saint is thy peer;
Unjustly am I being driven eastwards
From my own proper church.'

<Naile :> 'O Ternoc, who art at the cross,
No piety was it that thou didst,
To refuse a man in respect of a drink,
Of the produce of the earth with its flocks.'

'I leave,' said contentious Ternoc,
'Defect of sheep here in the south.'
'You may,' said Naile, 'from heaven
Excellence of clothing and hospitality (will be mine).'

(26) 'Abundance of fleas there, and mice,'
Said Ternoc then maliciously.
Said Naile: 'I will destroy them
In bogs and woods.'

'I leave there,' said fair Ternoc,
'Bloom of a night on its rushes.'
'There shall be,' said Naile, 'and this is sure,
Rushes in it up to the door-posts.

I will christen thy smoothe place,
Cluain Caem was the fort's first name,
Disert Topair, an easy road,
Was its name in the time of Ternoc.

Cell Naile, true the cause,
Shall be its name till doom shall come;
To me the fair place shall belong,
For devotion and reciting of canonical hours.

(27) It shall be one of the three fair hearths
That are most pure in service,
The fair-turfed hearth of Naile,
The hearths of Bricin and Maedoc.

Illustrious shall be my melodious place,
Numerous the clerks in my church,
Numerous the companies (entertained) in my fair fort,
And severe will be its devotion.

Woe to any one who assails my liberty,
Woe to any one who brings me into bondage,
Woe to him who judges me, sharp my spear,
Woe on whom my resentment shall rest.

Woe to the neighbour who trespasses on my bank,
Woe to him who injures my grass and my enclosure,
Hell both for old and young,
And shortness of life, O Ternoc.' O Ternoc.

XII. (28) So then after the confirming of their covenant by Maedoc of the sweet speech and Naile of the fresh form, and after the hasty departure of Ternoc, Naile remained behind ordering the fair church, and levelling its cemetery, and strengthening its oratories, and ennobling its altars, and making ready its monuments, and consolidating its crosses, and cleansing the side of its fountains, so that thereafter it was a church an-

gelic, golden-belled, heavenly, noble, of sacred beauty, divine, charitable, intelligent, hallowed.

XIII. (29) So then there was convened a conference of meeting and consultation of the clerks of the district assuredly, and of the high saints of Lough Erne without doubt. And there came to attend it Tigernach the long-fair-sided, prompt to recite his hours; Ronan of the appropriate speech, graciously acute; Sinell of the mild appearance, prompt in genuflexion; fair Senach of the liberal arts; and Fergus of the clear-judging advocacy; and Comgall the intelligent of the sacred bells, and many other saints in this general council.

(30) And this is the place where the meeting of the fair clerks took place, at the celebrated weir, the spot where lies the stone of Naile, at which baptism was performed without contradiction. So then preparations were made by Naile, the holy saint, and he went briskly towards the saints at the weir of meeting; and the high saints welcomed Naile and his clergy, and extolled his miracles and mighty works, and the great devotion of the holy clerk.

XIV. (31) And as they were there, arranging their league, and strengthening their good rule, and being roused by his mighty works, they saw a stalwart triumphant band and a young proper shapely youth at the head of the valiant band, and they greeted the clerks firmly with intelligent speech; and were answered by them fluently in melodious words; and the clerks with one accord asked who that unknown handsome young scion might be. And to these questions answer was made by them, and they said it was the son of Irgalach, son of Eignech, son of Fergus, son of Aed, son of Cormac, son of Cairpre Damairgit (Silver Ox), son of Fecc, son of Degad Dorn, son of Rochaid, son of Colla Fochrich, son of Eochaid Doimlen, son of Cairpre Lifechar, who was there.

(32) And the clerks asked with one accord, what was the cause of their coming with such active promptness, and of their eager errand. And the youth answered this converse with sweet words, and this is what he said: 'I put myself on your protection,' said he, 'and to meet you have I come; and I am full sixteen years

old by good reckoning, and from my birth to this steadfast age in which I am, I have never been baptized. And this is my wish, to be baptized (and rescued) from the rough devil, and to be chosen (and brought) to the Trinity.'

(33) And the clerks said that the plan was a fitting one, and that the answer was worthy of a prince. And the clerks asked Sinell the virtuous who without contradiction should perform the baptism, for he was bishop over the noble saints, and was the oldest of the freeborn clerks. And Sinell of the great revenue answered and said that it was most fitting that Naile should do it, because the chief clerk (Naile) had no endowment on the firm land as his revenue, but only the stronghold of his piety protecting him closely. And Naile answered the holy bishop and said that it was himself that the one God had permitted to baptize him firmly.

(34) And envy and strong jealousy possessed the clerks at the baptism being permitted to Naile the modest and melodious. And thereupon there was brought to Naile his fair ever-wonder-working book of baptism, and he recited his effectual lasting lection of baptism over the youth in presence of the high clerks. And he laid hold of his hand-bell and filled it thrice from the fair water of the sunny lake and poured it on the head of the youth, greatly baptizing him; so that this bell of perfect form was the father and ever-illustrious font of baptism to Luan, tending him.

(35) And after this Naile took the youth on his bosom or between his two hands, tending him, and plunged him under the water; and thus did the youth emerge, with a red-spotted salmon in each of his forks, and the saint raised him onto the famous flagstone of Naile. And Flannan, the son of Fiachna, son of Fergus, and the other clerks saw these wonderful works, and Flannan said explicitly: 'Vigorously (lúthamail) or worthily has the crimson-cheeked modest-faced blue-eyed offspring emerged from the fair baptism.' And Naile answered these sayings with distinction and said thus: 'Victoriously hast thou named (*lit.* baptized) the flourishing candle, for Luan shall surely be his name, from the vigour (lúth) which the youth showed at his baptism.'

XV. (36) So then Naile said:

Luan above every child (luan)
Till doom, though it be difficult;
King over these clans,
Until thou shalt oppose me.

As he said:

I grant grace of kingship
And lordship of land
To thee, O Luan, henceforth,
Until thou oppose me by withholding (my dues).

And the youth flushed at this, and said: 'Wherefore should I oppose thee, O holy clerk?' <And Naile said:> 'In the withholding of my baptism-penny (fee) from my holy clerks by thyself and thy descendants.' And Luan said joyfully: 'Set forth thyself diligently whatever is due for good baptism; and let the holy clerks be sureties and witnesses of the tribute from now till doom without contradiction.'

(37) And Naile spoke these words while enumerating the tribute:

Here is the price of thy tending,
O youthful Luan of the crimson weapons,
For thy rescue from the rude devil
To the excellent Trinity;
And for the kingship of thy mighty race
Over the borders of many-harboured Erne.

Of thyself and thy descendants
The bright bell of Naile claims
At the beginning of every battle
(To go) before you in very deed.

Your enemies shall not prevail
Against you in battle or strife for mastery,
If there be (on you) without contention
The rinsing of my valiant bell.

It will be safe from newly-whetted weapons,
I myself and my miracles will interpose
Between you and every blow
Which is discharged against you from red arms.

Maintain my valiant tribute
To me duly and zealously,
And your great dominion will not be ruined
Till the end of this bad age.

(38) Here to thee is the compact tribute
Which I claim of thy kindreds :
The first foal of every mare;
The first pigling of every sow;
The first calf of every smoothe-horned cow;
The first lamb of every single sheep;

A full-grown beef of every lasting capture
In the raids on your neighbours;
Or if its heavy capture be in (your) land,
It is a beef of three handfuls which I am wont
To receive from thee and from thy descendants;
The full of a hand in its fair horn,
The full of a fist in its lasting hoofs,
The full of a palm in its lasting tail.

I claim also justly
A (drinking) horn for every stout hoop
Of vat and compact tun,
And a sheaf of every (kind of) flourishing wheat;
A share of distribution thereafter
To every one of our noble clergy;
I claim also with strong evidence
A roll of butter from every great churning.

I claim a scruple of fair puberty
From every member of thy families,
Whether boy or grown maiden;
A gold penny at the naming of it (i.e. baptism),
Or six (pence) of refined silver;
A triumphant marriage scruple
Is due to me from every good marriage
Of the seed of Luan the rapid ravager.

(39) I claim an Easter(-due) valiantly
From every chief of a stalwart nine
Of thy seed, O youth of the deadly arms;
Decay and shortness of wretched life

If they refuse this sacred Easter(-due).
I take Christ as my guarantee,
O Luan of the swift weapons,
To thee and to thy children right after thee.

May your great prosperity be greater
In food and soft clothing,
In flocks and treasures,
If my tax is not withholden.

I declare after this,
If this great tax be annulled,
I will bring weakness on you
Throughout the neighbouring territories;

I will bring sharp-threatening hunger,
And murrain on good herds,
And dangerous short life
To women and to youths,
Unless thou maintain this fair tax
Which I claim of thy great race.

O Luan, son of Irgalach,
Here is the price of thy tendance.

XVI. (40) After this Naile took the securities of Tigernach, Sinell and Ronan, and every saint who was at the meeting, for the maintenance of the tribute, and if they (i.e. the seed of Luan) should not pay it, they were to rise and help Naile to curse and expel them from the good kingship.

XVII. (41) Now this was the hour and time when Colum cille of the noble devotion had gone to the smooth-bordered country of Alba, to bless it and better it lastingly. And after he had duly replenished the fair Alba, his coracle was steered by Colum cille in a path as straight as a sword. And he had not been long on the unexplored abyss, when he saw a monster furious, surly, hideously tall, broad-breasted, armed with a sting, huge-headed, wide-mawed. And a wondrous great fear seized the honourably judging son of Fedlimid at the sight of it. And it made for lofty Colum, for it was minded to swallow with excessive eagerness the coracle with Colum and his clerks.

(42) And Colum cille prayed earnestly to Senach the ancient smith, for he was mother's son to Colum cille; and this is how Senach was, with a sparkling flickering charge (of metal) lifted between the strong legs of his tongs. And a warning sign appeared to him at that moment, and it was shown to him, how that the son of his mother was in this great necessity; and he made a cast in the direction of Colum cille from Doire Brosca to the western ocean between Erin and Alba. And this is the place where the valiant charge lighted, to wit, in the mouth of the monster, and slew it with a single blow.

(43) And Colum cille prayed God that, as the monster had followed them when alive, so it might follow them after it had been slain to a chief harbour of Ireland. And when Colum and his clerks came into port, the monster came to land at the same time with them. And it was cut up by the clerks, and the charge was extracted from it forthwith. And the charge was taken to Senach to his forge; and he made from it three wonder-working halidoms of great potency, to wit, the Glunan (little knee) of Senach, the Gerr curaig (short thing of the coracle), and the polished carved bell of Naile; for it was the industrious Senach who gave to Tigernach of the long fair sides the noble bell; for it was this which had the name of Tigernach's Glasan (little grey thing). And Tigernach gave the broad bell to Molaise to be in his kitchen on the stone; and in its honour a meal for a hundred would be found in the kitchen. And this was the bell of the bequest and of the pillow, which Molaise had at the time of his death, and was a bird of dignity to Naile, and of his election in place of Molaise in presence of the sacred Lough of Erne; and it became Naile's holy bell thenceforth, as was declared in making known its miracles.

(44) The bell of Naile, great its virus,
I will tell of its wondrous works on earth;
Listen to me each one of you,
While I extol its miracles.

Many the services of its monks
Both (for) heaven and earth,
Great the revenue of the proper bell,
Great its nobleness and honour.

Great its inheritance and its right,
Great its tribute from every race;
Since Senach made it,
Great its wondrous works on the earth.

Senach hurled the strong charge
Towards Colum of the churches,
The hideous fierce monster died,
With its naked feet, great head, and blemished body.

The monster follows them to the harbour,
Colum and his company as they moved;
It comes forth in their wake, (though) dead,
After the cast of Senach.

Then was it cut up by Colum,
The monster with the hideous body;
He took thence to Senach
The charge from the breast of the monster.

(45) Three fair halidoms were made
By Senach from the charge, 'twas gracious,
Senach's ' Glunan ', the first offspring,
And the strong ' Gerr curaig '.

This bell, the bell of great Naile,
Is the third relic of them, as appears;
Here, as is evident to you,
Are halidoms the most potent on earth.

To Tigernach gave Senach
The bell, he gave it from the pass (?);
Tigernach's ' Glasan ' prevalently
Is its name with every one in general.

Tigernach gave to Molaise
The bell, great was its beauty,
The bell of Molaise's kitchen,
And the bell which he bequeathed in his sickness.

When it was in the kitchen due,
The bell which was royal as far as Rome,
From heaven a meal for a hundred, great its force,
Would be obtained from it every night.

(46) When Molaise died in the south,
In Devenish with its fair surface,
Naile is chosen by heaven,
To him the bell and his clerks are bequeathed.

The bird of great Naile's dignity,
To the bell it was a fitting name;
This is the bell which afterwards chose
Naile on behalf of God the Creator.

To Naile, true the cause,
Belongs the bell, and shall do till doom;
This is the truth of it, stern the judgement,
From Naile to Senach.

It is this which received the great honour
Which no bell on earth ever received;
In whatever place it may chance to be,
Its clerks have pre-eminence of rule.

(47) A great share of revenue for the bell
Did Colum cille then bestow on him there;
Decline and death to the children of Conall duly,
Unless they respond to it in honour.

White-footed Tigernach bestowed
A great share of revenue for his halidoms,
For the service of strong Tigernach
In the noble district of Oriel.

Naile took with him thence
The bell with Molaise's consent,
And Molaise bequeathed to the bell
Pre-eminence of honour in his high place.

Brilliant Naile possessed
The bell according to rule,
And with it was baptised the full grown Luan,
The noble son of Irgalach.

The bell was a father of baptism
To Luan the prince of valour;

At the weir, great matter of mirth,
(Were) Sinell and Tigernach.

(48) Luan came with sixteen men
To seek his baptism, it is no lie,
Finnachta and Murchad from outside,
From whom come the lively Clann Murchaid.

The sixteen men were baptized
By Naile, it is no lie;
By permission of Tigernach from the sea,
And of Sinell and Ronan.

Luan performed a victorious movement,
Renowned of every one who heard it,
He had a salmon in each fork
Both of foot and long hand.

Then said Flannan of the white skin,
Son of Lugh: 'Thou hast performed a feat.'
'There shall be upon him,' said noble Naile,
'From now till doom the name of Luan.'

From this glorious movement that he made,
The youth, the subject of baptism,
. . . . . (A line wanting in MS.)
Equally good to him sea and land.

(49) Naile the heavenly said
In converse with Luan with magnanimity:
'Thy slender seed will violate, but do not thou violate,
My tribute, O most lovely Luan.'

Luan of the fair aspect gazed
On Naile as he uttered the words:
'What is this tribute which they will violate,
My seed, O noble young saint?'

'I claim of thee and of thy seed
Thy baptism-fee, great its might,
A tribute from thee and from thy seed afterwards,
Kingship as a reward to them thereafter.

An Easter(-offering) of them every third year
Is part of my tribute, right it is to demand it;
Decline and death to whoever refuses it,
May he be a chief of nine (only).

A cow or horse to me as its Easter(-offering)
From the seed of Luan following it
My bell claims, true is this,
Clothing of feet and hands following it.

(50) And a scruple of puberty, better my business,
I claim of them and of their women,
Six pennies of white silver,
Or a penny of gold is my due.

A horn of every hoop of the vat
My monks further claim of them;
From vat and tun is this,
A share of distribution in addition to this horn.

A victorious marriage scruple
I claim of thy children, (as) I have heard;
Pre-eminence in children and prosperity
Shall they have, if I leave (them) my blessing.

If my mighty bell curses
The couple through disgrace,
They shall both receive without deception
Shortness of life and hell.

(51) The first increase of every mare belongs to me,
I claim it from thy seed, it is a strong course;
I must have from thy race continually
The first calf of every butting cow.

The first piglet of every pig is due to me,
Of the seed of Luan of the combats;
The first lamb of every sheep of quality
From thy seed belongs to me, O Luan.

The first sheaf of all new wheat
Belongs to me before it goes into the store;

In return for this I grant to the wheat
Prosperity in rick and in kitchen.

A roll of butter out of every churning, of you
I claim as my tribute of kine;
In return for this ye shall have of me
Pre-eminence in milk and in produce.

A beef of three handfuls from every stern raid,
I claim of your host at least this much;
This share is my special due,
Though few may be captured.

(52) Pre-eminence of victory I give in return
To the host which pays this beast,
To the men of Lough Erne I grant
Pre-eminence in battle and in rising.

I will not let them be wounded with spears,
As long as they maintain the tribute;
I will not permit pestilence to enter their land,
Or raid by neighbour land.

I will not permit any hideous disease
Or any considerable plague;
As long as they maintain my due tribute,
I will do them no evil or injustice.

My blessing from now till doom
On the seed of Luan, true the cause;
And let them maintain to me my right tribute
With piety and humanity.

(53) My curse I give unless they maintain
To me my royal tribute promptly,
The curse of Sinell, 'tis a lasting vow,
The curse of Bricin and of Maedoc;

The curse of vigorous Tigernach
On thy seed, O magnanimous son,
The curse of bishop Eogan Finn,
If the tribute which I claim be violated.

Good is my company who would avenge wrong,
Sinell, Senach of the white body,
Molaise and strong Tigernach,
Fergus, Ronán and Comgall.

Fainche, and bishop Eogan Mór,
Bishop Carthainn, and great Lasar;
Lo, they arise with me here
To sanctify my protection.

(54) Great Maedoc is my guarantee,
Christ is surety between us twice over,
That herein we may thus fulfil it,
As long as sun rises over earth.

To my bell belongs Breifne of the roads,
It is equal to the halidoms of Maedoc;
Maedoc granted me, and this is sure,
A circuit every year to my clerks.

Maedoc in his place laid a curse
On every man of Breifne who should do ill to me,
To my bell or to my church in the east,
By way of maintaining their covenant.

Every one of them who shall not protect me,
Of the men of Breifne, lasting their force,
I will give to them, and so will Maedoc of the halidoms,
Shortness of life and hell.

I promised with noble Maedoc
That the seed of Luan should have many hosts,
That to our clerks should be equally just
The seed of Luan and the noble men of Breifne.

(55) Our covenant cannot be changed,
Our contest cannot be withstood,
Our household cannot be resisted,
Mine, and magnanimous Maedoc's.

Molaise strengthened first of all
This covenant through guidance;
I strengthened afterwards
With Maedoc the firmness of our covenant.

Friendly Bricin promised to me,
And (so did) Maedoc of the great assemblies,
Destruction on the men of Breifne of every territory
For outraging my asylum. '

(56) Said Luan of the white body:
' What one of my seed does thee ill,
When thy fair tribute is violated,
O gentle gracious Naile ? '

' A son shall be born of thee, O noble fair one,
O lofty Luan of the pleasant arms,
Cernach (victorious) is his name pursuing raids,
Seven sons has Cernach.

Some of them will do my will,
The children of Cernach, who shall be a royal succession;
(But) by them will the hard tribute be violated,
By some of the red-sworded progeny.

Stephen, Dalach, lasting their grace,
Virgil and proud Odar,
Four heroes of great valour,
They maintain my fitting tribute.

Maeldúin and Caeman the brave
Will violate my civic (i.e. monastic) tribute;
They shall receive from me for the matter,
Disgrace of offspring and of fortune.

(57) I curse from now till doom
The seed of Maelduin, true the cause;
Let there not be born of it, 'tis a right course,
Anyone to whom belongs country or assembly.

The seed of curly-haired Caeman will make
An utter destruction of my tribute;
I will expel them from Magh Lemna
By (my) curse into Munster.

Cernach will have a son assuredly,
He will be king without opposition ;

Odar will be his name at his house,
Of whom will be born the family of Odar.

(58) His seed will inherit the strong kingship,
They will maintain my tribute for a time;
I will deprive them of the kingship for the matter,
When they cease to maintain my tribute.

When my hard tribute is violated,
Let all my hosts assemble,
Let them come with me as shields from their homes,
The maintainers of my covenant.

Let my bells be rung as a shield
Against the seed of Luan, stern is their misery,
And the bells of firm Sinell,
And the bells of white-sided Tigernach.

Let the bells of Molaise be rung then,
Of Ronan, and Fainche the energetic,
Against the seed of Luan vigorously,
To expel them from their fair kingship.

They shall not sit in their illustrious kingship,
The offspring of Luan, though lively their succession;
They shall not receive hereafter duly
Kingship over country or assembly.

(59) I will be a serpent destroying hosts,
I am a fire of blood-red coal,
I am a lion destroying cattle,
I am a bear for courage.

I am the bear of royal succession,
I am great lordly Naile;
To those who injure me, 'tis a strong course,
Shall be shortness of life and hell.

I am the son of the king of great Munster,
I am the casket of the scriptures,
I am the one most potent in couch and place,
I am the saint chiefest for noble bell.'

The bell.

XVIII. (60) So then after the bell-hallowed meeting was dissolved, and the clerks had departed from the conference, it befell that a palatable feast was prepared by the pious assiduous Ronan, for Tigernach, son of Cairpre of the noble devotion, and the other clerks. And the clerks went to partake of the feast; and couches were set for the clerks in costly chambers. And the dispenser of the glittering feast was black-browed Murchad of whom are the family of Murchad. So then the banquet was carved by Murchad, (and distributed) to the clerks.

(61) And it chanced that Naile and his company of clerks were not remembered. And it occurred to Luan and to Murchad that Naile and his clerks had been carelessly forgotten. And when Naile heard that he had been forgotten in the matter of this good feast, the steadfast, cautious, wise, true-judging tree, and the pious, loving, humane spirit was angry and furious; for he did not think that even a small portion of his tax or tribute would be maintained to his bells or his clerks after him, if it were violated so early as this.

(62) So then the clerks arose together, and Luan went speedily towards him, and they were fearful and terrified, crushed and disordered, both clerks and valiant laymen, bishop and high saint, priest and psalm-singer, youth and grown maiden, for dread of his swift curse. So then Luan proceeded quickly on his knees to Naile; and Tigernach began to soothe the great anger of the holy clerk, and to relate how that it was not Luan who was the full culprit, but Murchad who had greatly forgotten him.

(63) And Naile said without delay: 'I curse that Murchad with his descendants; defect of carving on his carving, and on himself, and on his families after him.' And Luan said right promptly: 'The decision of Tigernach shall be accepted right promptly by myself, and by my family after me.' And Naile said that he would accept the judgement of Tigernach in the matter. And this was the judgement which Tigernach pronounced to Naile in this cause: a tithe of the banquet and a tithe of all hospitality outside his chief place from himself (i.e. Luan), and from his family after him, to Naile, and to his chief relics after him. And as part of the same agreements, protection for the red hand (i.e. murderer) to his asylum and to his bell-halidoms.

(COLOPHON)

(64) In the house of the friars on the Drowes this fragment of the Life of Naile was copied from an old obscure book belonging to Niall Meirgech (of the banners), son of Mac Sweeny of Banagh, on the 29th of January, 1629. The poor friar Michael wrote it.

NOTES

§ 1. On the boundaries of the two divisions of Munster, v. HOGAN, *Onomasticon*, p. 552; there was another division into five Munsters, ib.

The substance of §§ 1-10 has been incorporated in Manus O'DONNELL's *Life of Columba*, with a considerable enhancement of the miraculous element.

§ 7. By the 'biaide' is meant Psalm 118 (119) Beati immaculati. For the supposed special efficacy of this psalm, cf. V. S. H., t. I, p. CLXXIX, and add to the references there given, LBr. 181b 27-28; Rawl. B. 502, f. 44a 38 ff.

§ 10. According to Manus O'Donnell the two saints turned the sea sand into flour.

§ 11. The 'laborious' church is perhaps an allusion to the recitation of the canonical hours considered as the 'opus Dei'; the 'hard' (dúr) devotion is an allusion to one of the supposed derivations of the word *durthech*, oratory; it really is for *daur-thech*, oaken building.

§ 12. For the frequency of the number twelve as that of the companions of a saint in imitation (as here stated) of Christ and the twelve apostles, see REEVES, *Adamnan*, pp. 299 ff.

The word *éo* in Irish means both 'salmon' and 'tree'. It is often applied metaphorically to men, and is so applied to Naile here and in § 23. In these cases it is often translated salmon, e.g. by Stokes, Rev. Celt. xiii. 462. The writer of this Life seems to have used it in the other sense, as in § 7 he calls Naile *bile*, which can only mean tree; while in Cath Catharda l. 498 the term *éo ard*, lofty *éo*, applied to Caesar, certainly suggests a tree rather than a fish.

There is no indication in the Lives of Molaisse of his having designated Naile as his successor at Devenish. But the Irish Life is obviously incomplete at the end, and the one existing Latin Life is no less clearly an abbreviation, giving only a very summary account of the Saint's death, see V. S. H., t. I, p. LXXIV; and add to the authorities for the life of Molaisse there given, the Life of St. Lasar, *Ériu*, v. 74-8.

§ 13. 'Preparing his funeral rites', literally 'consecrating him'.

On the miraculous properties ascribed to bells, see V. S. H., t. I, pp. CLXXVI f. The references there given might be largely added to. This, as far as I remember, is the only instance in which a bell points out the Saint's successor.

§ 16. The close relations of Molaisse and Maedoc are emphasised in all the Lives of Maedoc, both Latin and Irish; but the connexion of Maedoc with northern Ireland, implied here and in §§ 24, 54 is only found in the second Irish Life; see Introduction.

Cell Naile, now corrupted into Kinawley, 'is the name of an old church and parish on the borders of Fermanagh and Cavan. The memory of St. Natalis or Naille is still held in great veneration at this church, and the well which he is believed to have produced by a cast of his crozier is still preserved.' *Four Masters*, IV, 709. Sketches both of Inver Naile and Kinawley are in O'HANLON's *Lives of the Irish Saints*, I, 452-3.

§§ 17-21. On the production of fountains by a Saint's 'bachall' or pastoral staff, cf. V. S. H., t. I, p. CLV. This incident is cited from the Life in Mart. Don. at Jan. 27, the festival of the saint.

The name Ternoc already contains the hypocoristic do- (to-); but, this being forgotten, is is again prefixed, and we get Dathernocc; see, on these hypocoristic names of Irish Saints, V. S. H., t. II, 344-5.

§ 21. On the monastic guest-house, ib. t. I, pp. CXIII, CXVIII.

§§ 25-26. On the cursing matches of Irish Saints, ib. p. CLXXIII. It is assumed that the curses of both parties must be fulfilled; the only possible counteraction was to lay a countervailing curse on the opposing party. Thus when Ternoc deprives Naile of sheep, Naile retorts that Ternoc shall have reason to envy the shepherds the fleeces (literally clothes) of their sheep; i.e. if I shall have no sheep, you shall have no wool. (I owe the explanation of this obscure passage to Miss Joynt).

This is the only case which I have found of a plague of fleas inflicted by a saint; Brendan removes such a plague, MORAN's *Brendan*, pp. 11-12; V. S. H., I, 140.

Bricin is the Saint of Tuaim Drecon, (Tomregan on the borders of Cavan and Fermanagh). He is mentioned again §§ 27, 53, 55. His day in the Calendar is Sept. 5. A prophetic rhapsody ascribed to him was printed from two MSS. by Kuno Meyer, Z. C. P., IX, 449 ff. He is mentioned in the Book of Aicill, *Laws*, III, 88.

§ 29. Tigernach is probably T. of Doire Melle on Lough Melvin, Nov. 4.

Sinell, of Claen-inis (Cleenish) in Lough Erne, Nov. 12. He is mentioned among the disciples of Finnian of Clonard, Cod. Sal., col. 164.

Senach, the Smith, of Derrybrusk on Lough Erne, May 11, the hero of the story §§ 42-46 infra.

Fergus, of Inishkeen in Lough Erne, March 29. His pedigree is in LL. 248 f; LBr. 15 c.

Comgall, of Galloon on Upper Lough Erne, July 28. He is mentioned in the Life of Tigernach of Clones, V. S. H., II, 268.

§§ 35-6. The connexion of *Lúan* with *lúth* seems remote enough, but is on a par with the bulk of Irish etymologies; *luan* in the 'poets' tongue' (bérla na filed) means child; luan .i. mac, O'Clery's Glossary; cf. Z. C. P., V, 493. I owe the explanation to Miss Joynt.

§ 37, stanzas 2-4. Naile's bell was to be used as a *cathach* or battler, like the famous Psalter known as the Cathach of St. Columba, on which see Dr. Lawlor's valuable monograph, *Proc. Royal Irish Academy*, 1916.

§ 38. For a similar claim to firstlings see the Life of St. Grellan, in *Tribes and Customs of Hy-Many*, p. 13; the 'scruple of puberty' is also due to Grellan, ib. p. 80, where it is wrongly explained.

§§ 41-43. This incident is also incorporated in Manus O'DONNELL's *Life of Columba*, § 321. A somewhat similar feat is attributed to Ciaran of Clonmacnois in the late tale called 'Imthecht na trom-daime', i.e. Circuit of the burdensome company, p. 84.

§ 43. On the names of bells, see V. S. H., t. I, p. CLXXVII; the references there given might be largely added to. 'Bell of the bequest' is usually the title of St. Patrick's bell.

§ 48. On the Clann Murchaid or Murchada, see *Four Masters*, III, 236-7. They are called Aicme M. § 60.

§ 54, stanza 2. The circuit, or *cuairt*, is the progress made by officials of a church or monastery with the halidoms of the patron Saint, in order to collect his various dues, V. S. H., t. I, p. CXXVIII.

§ 56. 'Seven sons has Cernach'. But only six seem to be enumerated. Possibly a stanza has been omitted.

§ 57. 'The family of Odar' (Aicme Uidhir), also called Sil Uidhir, 'the Seed of Odar', *Four Masters*, III, 476. These are the Maguires, chiefs of Fermanagh from the thirteenth to the seventeenth century; see *Topographical Poems*, p. xx.

§§ 58-59. The last three stanzas of § 58, and the first three of § 59 are taken bodily from the second Life of Maedoc, with only such slight changes as were necessary to fit them for their new environment, see B. N. E., I, 285-6. In § 58, stanza 3: Bentar mo cluicc si <mar> sgiath Ar siol Luain, the word *mar* supplied by conjecture to fill the lacuna in the MS., yields a very good sense: let my bells be rung as a shield (i.e. defence) against the seed of Luan; but the meaningless reading of the oldest MS. of the Life of Maedoc: *guin sgiach*, suggests that perhaps the true reading may be *gan sgiath*, in which case *sgiath* must be taken in the sense of excuse; let them be rung without excuse, i. e. promptly.

INDEX OF PLACES

Abbreviations used: par. = parish; bar. = barony; Co. = County.

INDEX OF PERSONS

Abbreviations used: d. = daughter of; m. = mother of; f. = father of; k. = king of; s. = son of; w. = wife of.

LIFE OF CRANAT

INTRODUCTION

The present Life (so called) of Cranat [1] is here edited from two MSS.; the first (B) in the Royal Library at Brussels, 2324-40, ff. 128 v-129 v, written by Michael O'Clery in 1629; the second (S) one of the Stowe MSS. in the Royal Irish Academy, A. iv. 1, written in 1627 by Donnell Dinneen for Francis O'Mahony, Provincial of the Friars Minor of Ireland [2]. Both transcripts were almost certainly made from the same original; and I have elsewhere given my reasons for thinking that O'Clery's work represents that original more faithfully [3]. To that opinion I still adhere; and I have accordingly, in this as in other cases, made B the basis of my text; for though in some places S is slightly fuller, the additions seem to me to be only such as a scribe might insert to make the narrative run more smoothely, and not to indicate any independent authority.

A third copy of the 'Life' (E) exists in the British Museum, Egerton 92, f. 12 v. It was written in 1453; and Mr. Robin Flower, of the Department of MSS., British Museum, gives me the interesting information that this copy undoubtedly once formed part of the Book of Fermoy [4], a very natural place in which to find the Life of a Fermoy saint. Unfortunately it is largely illegible. A few various readings from the more legible parts, kindly furnished me by Mr. J. G. O'Keeffe will

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[1] Cranatan, though often used inaccurately as a nominative (as by myself in *Vitae Sanctorum Hiberniae* and *Bethada Náem nÉrenn*) is really the genitive of Cranat or Cranait, as Becnatan of Becnat, and other female names of like formation.

[2] 'Known also as Edmund Francis Mathew. According to an account of him in the *Franciscan Tertiary* for March 1897 (vol. III, No. 2), he was Provincial of the Order in Cork between 1625 and 1629, and Guardian of the College of St. Anthony of Padua at Louvain between 1629 and 1644. He was back in Cork in the capacity of Guardian in 1644, then evidently an old man, for he was advanced in years when he entered the Order in 1614. He suffered martyrdom in Cork in 1644.' O'Keeffe.

[3] *Bethada Náem nÉrenn*, t. I, pp. XIII, XIV. Note that O'Clery's transcripts from this original were made two years later than those of Donnell Dinneen. Possibly the authorities were dissatisfied with the latter's work.

[4] For an account of the present contents of the Book of Fermoy, now in the R. I. A., see Dr. Todd's article, *Proc. R. I. A., MSS. Series*, vol. I (1870).

be found in the textual notes. These seem to show that E is nearer to B than to S, a further testimony in favour of O'Clery [1]. Mr. O'Keeffe indeed contemplated, and had nearly completed an edition of the 'Life' based on S. But when he heard that I was engaged on the same task, he most generously placed all his materials at my disposal, and to him I am indebted for much of the information contained in this Introduction and in the General Notes; I have also had the use of his transcript of S, and of his translation, from which I have derived much help, though I have made my own translation independently. This edition should therefore be considered as much the work of Mr. O'Keeffe as of myself.

The scribes both of B and S add colophons stating that they could find no more than what they have given of the Life of Cranat. But there is no reason to believe that the little tract is incomplete. Though headed 'Betha Cranatan', it makes no claim to be a Life. It is merely a narrative of the incident how the Saint, in order to avoid matrimony, gouged out both her eyes, and how her sight was miraculously restored. A somewhat similar proceeding with the same object is related of St. Brigit [2]. The period of the saint would be fixed by the date of her suitor, Cairbre Crom of Munster, to the second half of the sixth century [3].

There can be no doubt as to the local position of the Saint. She is the saint of Fer Muighe, a district which in ancient times was far more extensive than the modern barony of Fermoy which preserves the name. She is the half-sister of the chief of Fermoy, and all the places in the 'Life' which can be identified are within the same territory. And, though not mentioned in history, she maintained a strong position in local tradition. The following very interesting particulars were obligingly communicated to Mr. O'Keeffe in 1908 by Mr. James Buckley, at that time residing at Wimbledon.

'The saint is said traditionally to have plucked out one eye only [4], and mention is made of the eye in the tree. At a place called Kiluragh [5] there is a white-thorn sacred to her, and also a well called after her. In old days people from far and near when going to America plucked off a little bit of it, and took it with them, as it was supposed to ensure their safe journey. The well dries up in summer, owing

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[1] E cannot however be O'Clery's original, an idea which at one time occurred to me. This belonged to Donnell Dinneen, whereas the Book of Fermoy belonged to the Roche family. Moreover the Dinneen MS. contained fourteen other Lives of saints; and it is hardly likely that all these could have been lost from the Book of Fermoy. [2] *Lismore Lives*, p. 40. [3] See General Notes. [4] This would make the incident resemble that cited above from the Life of St. Brigit. [5] Parish of Clenor, Barony of Fermoy.

(it is said) to a woman having washed some dirty linen in it. It fills again when the weather breaks. Up to forty or fifty years ago a ' patron ' was held at the well on March 9th; the parishioners made a general holiday, and there was an immense congregation at the tree and well, which are a little distance apart. The patron was discontinued owing to the complaints of a neighbouring land-owner, and at the present day not a trace of the old custom survives.

' At a place called Crounahalla about a mile from the ancient ruined church of Clenor [near Fermoy] is a dwarf ash-tree, also associated with her memory. It is supposed to be very old, and is the only ash-tree in the neighbourhood.

' In the direction of Castletown Roche [in the barony of Fermoy] there is a place called Ardraha [1], and near Doneraile there is a farm called Hermitage; while in the same neighbourhood there is a place called Scarganning [2]. '

It is a question whether the saint is to be identified with a St. Craebnat who occurs in the Calendars at July 17th. Mr. O'Keeffe doubted the identification because, as appears above, local tradition assigns March 9th as St. Cranat's festival, which is confirmed by an entry in the calendar which occurs at the end of the R. I. A. MS. 23. N. 10 [3]. There would be nothing impossible in a saint having two days in the calendar, one being the death day, the other that of translation, or dedication of the principal church. It is clear that Colgan and his associates identified the two names; for in the ' Catalogus Actuum Sanctorum quae MS. habentur Ordine Mensium et Dierum ', in the Franciscan Convent, Dublin, the name entered at July 17th is Cranata. In the alphabetical list in MS. Rawl. B. 487, f. 74^{v}, the name is spelt Cronata [4]. Colgan has no reference to Cranat at March 9th. He would no doubt have given her at July 17th had he reached that point.

The prose narrative is simple and straight-forward, free from the bardic bombast which disfigures the Life of Naile.

In the interpretation of the obscure and possibly corrupt concluding poem, I have again had the valuable assistance of Miss Maud Joynt.

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[1] Evidently the Ard Ratha of c. III. [2] Perhaps the Scathderc of c. IV. I have slightly altered the arrangement of Mr. Buckley's notes, which were communicated with all the informality of a private letter. [3] The MS. is of the 16th century; but Miss Joynt informs me that this entry is in a later and much inferior hand. [4] On these lists see V. S. H., t. I, pp. x, XI.

|f. 128 v| **BETHA CRANATAN AN*N*SO SÍS**

I. Feacht*us* do deachaidh Cairpre Crom, m*ac* C*r*iomtai*n* [1], go Dun Tulcha Aird .i. go tech Fínáin righ Fer Muighi do chuinghidh inghine a math*ar* fair .i. Cranatan, inghen [2] Buicin m*eic* Cai*n* Moir. *Ocus* ro ba maith le Finán sin; 7 ro lá dá ghilla uadh go Dísert Cranatan ar l*ar* Duibh-fedha .i. Cuainir 7 a brathair; 7 atbertat*ar* ria, tía*cht*ain [3] do accallaimh Finái*n*. Tainic leo sísd ón mbaile, 7 ro foillsighedh dhi [4] an toiscc, 7 ro fhi*ar*f*aigh* cidh ara rabh*us* di. *Ocus* ro raidh andara fer: 'Bidh fada go ffin*n*fa [5] uai*m*si [6].' 'Ní rabh [7] dot síol nech fhi*ar*fóch*us* sccel,' *ar* issi. Ferg laisiu*mh* sin [8], 7 docuaidh rompa [9] go fada. *Ocus* ro in*n*is an fer oile .i. Cuanir, scéla dhisi; 7 tainicc si don tslighidh síar; 7 ro <s>creid go dioc*r*a do Dia, 7 ro chin*n* ina menmai*n* na raghadh [10] go fer, 7 nach millf*edh* a hoige, 7 ro athai*n* nach leiccfidhe *ar*a comhairle féin hi. *Ocus* ro bhen a dí súil [11] asa cin*n* 7 dosfucc i llaimh [12] na dí chailleach batt*ar* ina f*arr*a*dh* [13] .i. Maelbracha 7 Laithche [14]. *Ocus* doratt Maolbracha an tsúil tucc*adh* dhi ina leine aici, 7 tucc [15] Laithche an tsuil ele hi cran*n* [16], 7 cáenn*ach* becc fuirre.

II. *Ocus* dochuaidh an gilla rompu; 7 ro in*n*is sgela d'Finán*us*; 7 eirgidh Finán go solamh, 7 léiccidh [17] an fhithcill bai d'imirt ar l*ár* [18], 7 ticc i nacch*aid* [19] na caillighe. *Ocus* an tan at*con*cat*ar* na mná Finán, ro raidh Cranait:

A Fínái*n*, gé bé go ten*n*, *et reliqua*.

Ocus ro impo Finán [20], 7 ro in*n*is scela do Chairpre; 7 fa fercc

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[1] Sreim, righ Muman *add.* S. [2] ingine S. [3] teacht S. [4] 7 ro foillsigh Dia di S. [5] sin *add.* S. [6] ol sé *add.* S. [7] ni bhia S. [8] ba fergach sum desin S. [9] 'san slighe *add.* S. [10] nach benfadh S. [11] a naoinfacht *add.* S. [12] a lamaibh S. [13] 'na fochair iad S. [14] a nanmanna *add.* S. [15] a bfoc<h>rus a leineadh; 7 dorad S. [16] a nglaic chrainn S. [17] sgela o tus go deiredh d'Fhionan a sanais. O'dcualaidh F. an sgél sin ro éirig go luath asan suighe 'na raibhe, 7 ro leig uadha SE (nearly). [18] ar lar *om.* S. [19] 7 teid a gcuinne S. [20] uatha *add.* S.

mór la Cairpri sin [1], 7 atb*ert* go mbeanf*adh* a righe ó Fhinán i*n*d [2]. *Ocus* ro imtigh [3] go Bithlain*n*, risan ab*ar* Tulach Cuilen-*n*áin aníu, 7 ro fhuirimh [4] *ar* Chulchán .i. naem na cille; 7 ro raidh Culcán ag defires [5] fris :

A rí Chaisil, an maith lat
O Chulchan a natcon*n*ac? [6]
B*arr* biruir, in faemha [7] an proin*n*?
Ocus arán briscc Bithlaind.

Ro ob Cairpre sin, 7 ro troiscc; |f. 129 r| 7 ro raidh Culchan *gur*ab bith-trosccadh; 7 ro raidh Cairp*ri* *gur*ab bith-fásach do cheall sa, 7 na tí neach di [8]. *Ocus* ba m*ar*bh an oidhche sin Cairpre tre breithir Chulcáin 7 Chranatan; 7 rucc*adh* somh go Cill Crom-glaisi *ar* matain; 7 ro raidh araile fer an*n*saidhe :

Inmhain corpán súd uain*n* soir,
Corpan Cairpre m*ei*c Crio*mh*tain;
Corpán do bidh fó mhaisi,
Ber*ar* do Choill [9] Chrom-ghlaisi.

III. Tucc Fínán im*morro* do Chranatain a shíol dia foghnamh[10], 7 a dhún *con*a feran*n* [11] .i. o Dob*er*naitt [12] a túaidh, 7 ó *Ár*d Ratha go Nem li*n*d-maigh*r*igh risan ab*ar* Abhan*n* Mór. *Ocus* for-faccaibh si búadha móra dó [13], gé ro ben righe fair [14], .i. buaidh laoch 7 cleir*ech*, 7 datha *ar* [15] édach, 7 buaidh ngaiscc*idh* 7 ferain*n*, 7 a shíl féin dia ccaithemh. *Ocus* tainic [16] roimpe *con*uicce an Scath derc [17].

IV. ‘Is an*n*so,’ ol siatt, ‘talladh [18] do roscc as do chind [19]’. ‘Reccmaitt [20] a les anossa hé,’ *ar* Cranat. ‘Mairidh accu*m*sa do leth-roscc,’ *ar* Máelbracha. ‘Tabhair im chind,’ ar Cránait, ‘goma lughaitte damh na gona [21].’ Tucc si [22] foc*et*óir, 7 ro len

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[1] ba fergach Cairbre desighe S. [2] don ghniomh sin S. [3] Cairbre *add.* S. [4] no ro shir biadh, *marg. gl. man. pr.* B; 7 ro cuinnig oigh<idh>eacht na hoidche sin S. [5] urchuidbhiodh S. [6] atconnach B; atcomhnarcc E. [7] faemfa S. [8] nech dia mbá tualaing dam deisi do biathadh innte tar th'éisi S. [9] Chill S. [10] a shíol dia foghnamh *om.* S. [11] 7 gona innile *add.* S. [12] o Dhobernaigh S. [13] móra do siol Fhionain S. [14] fortha S. [15] datha ré S. [16] Cranait *add.* S. [17] goruige an áit dianadh ainm an Sgadharg S. [18] ro bhenais S. [19] ar tus *add.* S. [20] Doriocfamais S. [21] na hoil-bhéime S. [22] an rosg 'na áit fein *add.* S.

an*n* feibh as ferr bói roimhe; 7 at*con*nairc ní focéttoir, 7 ro raidh: 'As dercc an sccath atchím.' *Con*idh de rot len an Sccath dercc [1]; 7 ro chuin*n*igh an roscc ele ar Laithche, 7 asb*ert* si: 'Tucc*us* isin cran*n* útt hé.' *Ocus* ro bhen as i*ar*sin, 7 tucc*adh* [2] hi ccean*n* Cranatan é. *Ocus* boi bruscar an c*r*oin*n* uime, g*ur* bo hoccal an roscc si*n* [3] dogrés. *Ocus* ro ráidh si ría Laithche gomadh fo brusc*ar* 7 fó duilleabh*ar* no bheith a hait*r*eabh idir [4]; 7 ro raidh re Máilbracha gomadh aráon no beittís i nnimh 7 i ttalmai*n* [5]. *Ocus* dolott*ar* ro*m*pa go Dísert Cranatan; 7 doróine [6] an laidh se síos.

V. Mo dherc sa, gidh dercc a dath,
As mór a fercc is a crith;
Antí da ttáinicc a crádh
Ní raibh go sámh ar an mbith.

Ro fáccb*us* mo shuile sun*n*
Ar daigh righ na ruine tall; |f. 129 v|
Forfettar a dic a teach [7],
Ge adera nech is am dall.

Dom déoin ro chuires amach
Do rin*n* mo mhéoir ina rith,
As tall fogehbain*n* mo c*r*adh
Dia mbein*n* go samh *ar*in mbith.

Bith ro bhuaidhir síl nAdhaimh
Da crith *ocus* da chéolaibh,
Ní má tabh*ar* dó an dá ceill [8]
Gibe na caithi*nd* [9] deolaidh.

Mairc*c* deolaidh caithes a mhír
Do reir anéol*ais* [10] go hán,
Mairc*c* nach faichlen*n* [11] lá na cith,
M*air*cc bís *ar* bith gan a c*r*adh.

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[1] ro len an Scaarg .i. sgath derg S. [2] 7 tug S. [3] uadha S. [4] do gnaith S. [5] dogres *add.* S. [6] Cranait *add.* S. [7] ro fheadar aghaidh a tteach S; bharedar a tic a tech E. [8] ni ma ttabhair dó a naicill S; ni uma tab*air* and da ceill, E. The line has a syllable too many. Read: Nima tabair and a chéill, (Joynt). This is translated. [9] caith ann S. [10] *Sic* S; eol. with mark of contraction, B. [11] faithcleann S.

Ni crádh lé*m* menmai*n* an*ocht*
Gan lu*cht* an teghl*aigh* fom smacht;
Atloch*ar* dontí dogní
Mar atá mo clí fó sma*cht*.

M*artr*a, as ionmai*n* an monur,
Daigh rígh na c*ar*cra carair;
Treabhlaitt fhotta ó Mhac Muire,
Mochin duine da ttab*air*.

Gibe na fuisme ar bith ce
Daigh Dé, 's na tuicfi ce*ch* día [1]
Imned do gor*us* [2] dá cli,
Righ-neam glan-sol*us* ni ría.

Fuisidin chinadh do neoch
As iodhan, 's ni báeth an breth;
Cuingid dílgadh dibh go moch
N*ár*ab croch cir-dubh mo derc [3].

Mo.

*Con*idh do bheth*aid* Cranatan *con*uice sin; 7 dia ffaghain*n* ni b*údh* mo do sg*r*ibheobhain*n* [4].

FINIS

An brath*air* ce*t*na ro scc*r*ibh 'san áit ce*t*na as leabh*ar* an fhir ce*t*na an la cédna.

---

[1] is dail Dé nach tuigenn gach día S; E as B. [2] is dorus S. [3] drech S.
[4] Ni faghaim ní sa mó do beathaid Cranatan ná sin rena scriobadh an uair si S.

TRANSLATION

THE LIFE OF CRANAT HERE BELOW

I. Once upon a time Cairbre Crom (the crooked), son of Crimthann <Srem, king of Munster[1],> went to Dun Tulcha Aird (Fort of the hill of the height), to wit, to the residence of Finan, king of Fermoy, to ask of him the daughter of his mother, namely Cranat, daughter of Buicin, son of Cain (?) Mór (the great). And Finan was pleased thereat, and sent off two serving men to Disert Cranatan (Cranat's hermitage) in the heart of Dub-fid (the black wood), to wit, Cuanir and his brother; and they bade her come to speak with Finan. She went with them a certain distance from the place, and (then) the nature of the errand was revealed[2] to her, and she asked what was wanted with her. And one of the men said: 'It will be long before thou findest that out from me.' 'May there be none of thy seed who can ask for tidings,' said she. He was angry at this, and went on far ahead of them <on the road>. And the other man, Cuanir, told her the tidings. And she came westwards to the road, and cried earnestly to God, and resolved in her mind that she would never come near a man, or violate her virginity, and she trusted that she would not be abandoned to her own counsel. So she plucked her two eyes <together> out of her head, and placed them in the hands of the two maidens who were with her, to wit, Maelbracha and Laithche. And Maelbracha put the eye that was given to her in <the bosom of> her shift next to her, while Laithche placed the other eye in <the fork of> a tree with a little cotton grass over it.

II. And the serving man went forward and told the matter to Finan, <from beginning to end privately.> And Finan jumped up hastily <from his seat>, and over-turned the chess-board which he was about to play at, and went to meet the maiden. And when the women saw Finan coming, Cranat said:

O Finan though strongly thou goest, etc.

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[1] Passages in 'soufflets' are inserted from S. [2] God revealed S.

And Finan turned back, and related the matter to Cairbre. And Cairbre was very wroth thereat, and said that he would deprive Finan of his kingdom therefor. And he set out for Bithlann, which is now called Tulach Cuilennain (Cuilennan's hill), and quartered himself [1] on Culcan, the saint of the church. And Culcan, quarrelling with [2] him, said :

O king of Cashel, art thou content
(To receive) from Culcan what thou seest,
A sprig of cress, (dost thou accept the supper ?)
And the crumbling bread of Bithlann ?

Cairbre refused it, and remained fasting. And Culcan said that it should be a perpetual fast. And Cairbre said : 'Thy church shall lie waste, and no one shall come from it [3].' And Cairbre died that very night through the word of Culcan and of Cranat. And he was carried to Cell Cromglaisi (Church of the winding stream) in the morning; and thereupon a certain man said :

Dear is that body borne eastwards from us,
The body of Cairbre, son of Crimthann;
A body which once was fair,
Is being borne to Cell Cromglaisi.

III. Finan then gave to Cranat his seed in service to her, and his fort with its land <and stock>, to wit, from Dobernaitt on the north, and from Ard Ratha (height of the fort) to the Nem with its salmon-pools, now called Abann Mór (the great river). And she bequeathed great excellences to him [4], though she deprived him [5] of the kingdom; namely, excellence of layman and cleric, of colour and [6] clothing, of valour and territory, and his own seed to enjoy them.

And she <Cranat> went forward as far as <the place called> Scathderc.

IV. 'It is here,' said they, 'that thine eye was plucked out

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[1] or demanded food (marginal gloss by original scribe); asked for entertainment for that night S. [2] mocking S. [3] shall come capable of giving refection (even) to a company of two in it S. [4] to the seed of Finan S. [5] them S. [6] colour for S.

of thy head <at first>.' 'We need it now,' said Cranat. 'I still have one of thine eyes by me,' said Maelbracha. 'Put it into my head,' said Cranat, 'that my hurts[1] may be the less.' She put it <the eye into its proper place> forthwith, and it adhered there as well as it had ever done; and she immediately saw something, and she said: 'Red is the shadow that I see.' So it is from this that the name Scath derc (red shadow) became attached to the place. And (then) she asked Laithche for the other eye. 'I put it into yonder tree,' said she; and thereupon she took it out, and it was put (back) into Cranat's head. And the débris of the tree adhered to it, so that that eye had a fierce look ever after. And she said to Laithche that her dwelling should be ever under débris and leaves. And to Maelbracha she said that they would be <always> together in heaven and on earth. And they went on to Disert Cranatan; and she <Cranat> made the following lay.

V. My eye, though red its hue,
Great is its wrath and its quivering;
He through whom came the torment of it
Lived not at ease on the earth.

I left my eyes here
For the sake of the King of the mysteries beyond;
I recognise all who enter the house,
Though any one say that I am blind.

Of my free will I cast them out
With the point of my finger in its course;
In the world beyond I should have received torment,
Had I been at ease in this world.

The world troubled the seed of Adam
With its instability and its melodies;
Not well does he set his mind upon it,
Whoever does not use it as an abject.

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[1] blemishes S.

Woe to the abject who uses his portion
At the bidding of ignorance in (worldly) splendour;
Woe to him who does not prepare for the day of showers (i.e.tears),
Woe to him who lives on earth without torment.

It is no torment to my mind to night
That the folk of the (monastic) household should not
I thank the One who causes [be under my control;
My body to be thus under control.

Martyrdom, dear is the labour,
For the sake of the King of the prison it is loved;
Long trouble from the Son of Mary,
Happy the man to whom He gives it.

Whoever does not make confession in this world
For the sake of God, and will not understand daily
The suffering which he inflames for his body,
Shall never reach the bright royal heaven.

Confession of sins to any one
Is clean, and not foolish is the judgement;
Seek forgiveness of them early;
Let not my eye be a jet-black cross.

My.

So far of the Life of Cranat; and if I should find anything more, I would copy it [1].

THE END

The same friar copied this at the same place from the book of the same man on the same day [2].

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[1] The scribe of S adds a similar remark: 'I cannot at present find anything more of the Life of Cranat to copy.' [2] The reference is to the preceding Life of Bairre which was copied by Michael O'Clery at Cork from the vellum belonging to Donnell Dinneen, on June 24, 1629; see *Bethada Náem nÉrenn*, I, 22.

NOTES

I. Mr. O'Keeffe points out that Cairbre Crom is the hero of a striking incident in the Life of Finnchua of Brigowan, edited by Stokes in his *Lives of Saints from the Book of Lismore*, pp. 96-7, 243-5. He is there made son of Crimthann Sreb (sic), son of Eochaid, son of Aengus, son of Nadfraech. Eochaid died King of Munster in 523, according to the Four Masters. This would bring Cairbre's period to about the last quarter of the sixth century, and according to the genealogical table given by O'Donovan in his edition of *The Battle of Magh Rath*, pp. 341-2, he died in 577, king (like his father) not of Munster, but only of Desmond. According to the Lismore Life he was elected king of Munster after he had won a striking victory over the Clanna Neill of the north. I cannot find that he is mentioned in the Annals. Finnchua performed on him the stock miracle of turning a misshapen man into a handsome one, V. S. H., t. I, p. CLXXXIV. He had been fostered at Cromglaisi which perhaps accounts for his being carried thither after his death, c. II infra. The Lismore Life indeed derives his nickname from his fosterage at Cromglaisi, denying that he was crooked; but it more probably refers to physical deformity, for after his transmutation he was known as Cairbre Cáem, ' the handsome '.

The nickname Srem or Sreb given to Crimthann by the Stowe MS. here, and the Lismore Life, u. s., is of very uncertain meaning; *sreb*, is a stream; *srém* occurs as a nickname of Eogan Srém, *Cóir Anmann*, No. 294, where the explanation given is : sreng baí ína beolo, there was a string in his mouth.

' *Dun Tulcha Aird* must have been situated in the vicinity of Doneraile. It is called Dun Tuilche in the Irish tract on the Topography of Fermoy [Book of Lismore, ff. 140-1], where it is included in the *tuath* of Magh Finne, a district which apparently extended some miles around Doneraile. *Disert Cranatan*, ' Cranat's hermitage ', may be a place now called Hermitage, about a mile S. E. of Doneraile, and there is a Kilcranathan (Cell Cranatan) in the parish of Ballyclogh, in the East Riding of Cork. ' O'Keeffe.

' May there be none of thy seed etc. ' On this kind of curse, which occurs also in cc. II, III, cf. V. S. H., t. I, p. CLXXIV.

II. ' In the Irish tract on the Topography of Fermoy, *Cell Cromglaisi* is included in the *tuath* of Hi Maille Machaire, which seems to

have been a large district to the N. and W. of the town of Fermoy. It was apparently a subordinate church to Cell Cruimptir which is about a mile to the N. of Fermoy.' O'Keeffe.

On cursing matches v. V. S. H., t. I, p. CLXXIII, and note to Naile §§ 23, 24.

III. *Scath-derc. Derc* is taken by the writer as the adjective meaning 'red'; but *derc* is also a substantive meaning 'sight', and scáth-derc (literally 'shadow-sight') is a regular term in Irish for a mirror. It occurs as the name of a woman after whom the fountain, Tipra na Scathdeirce, was called, *Acc. Sen.*, ll. 4526-8.

'She deprived him of the kingdom,' i.e. indirectly, by occasioning his deposition by Cairbre Crom.

INDEX OF PLACES

Abbreviations used : par. = parish; bar. = barony; Co. = County.

INDEX OF PERSONS

Abbreviations used : d. = daughter of; m. = mother of; f. = father of; k. = king of; s. = son of; w. = wife of.

A TENTATIVE CATALOGUE
OF
IRISH HAGIOGRAPHY

> Verum sanctorum Hiberniae, non dicam acta describere, sed uel ipsa nomina numerando percensere, magni res esset studii multaeque operae ; ideoque hanc lampadem aliis, quibus ista curae esse intelligimus, lubentes tradimus.
>
> USSHER, *Works*, vi. 544.

INTRODUCTION

§ 1. The following Catalogue is based on materials accumulated during many years of study in the field of Irish Hagiography, which it has been thought desirable to make available for the use of other students in that field. It does not profess to be complete. Had I been writing in French, I should have entitled it : 'Essai d'un catalogue d'hagiographie irlandaise.' But it may serve as a nucleus round which other materials may gather; and no one will welcome additions and corrections more gladly than myself.

§ 2. It is divided into six sections. The first consists of Irish Lives of Irish Saints. The second contains shorter stories and anecdotes. In regard to these, the question may in many cases be raised, whether they are extracts from earlier Lives, or whether they circulated at first as separate anecdotes, to be embodied, it may be, at a later time in more formal biographies. I am inclined to think that the latter process was the more common. And this will account for the fact that MSS. of what in the main is the same Life, do not always contain exactly the same incidents. As I have pointed out elsewhere (*B.N.E.*, p. XIII), the Irish scribe was seldom content to be a mere transcriber, but aspired to the more ambitious rôle of editor. And if, while copying the Life of some saint, he bethought himself of additional incidents to be found, either among these shorter anecdotes, or in the Lives of other saints, he did not hesitate to incorporate them. This process reached its climax in such works as the Brussels Irish Life of Brendan (*B.N.E.*, i. 44-95), the Brussels Life of Maedoc (ib., pp. 190-289), and Manus O'Donnell's Life of St. Columba.

Many of these anecdotes are of a highly mythical character, and many of them belong rather to the sphere of secular than to that of ecclesiastical tradition. But they throw a side light on Irish Hagiography, since they illustrate the way in which the Irish regarded their saints, and the callousness with which they sometimes brought them into connexion with very questionable transactions.

§ 3. The third section consists of Irish tracts on general Irish Hagiography, Martyrologies, Genealogies, etc.; the fourth, of historical Hymns and Poems.

§ 4. The fifth section deals with Latin Lives of Irish Saints. In this I have naturally made use of the Bollandists' *Bibliotheca Hagiographica Latina;* and where I had nothing to add to their information, I have been content merely to refer to their pages. But much has been published since the date of their volumes (1898-1901; Supplementum II, 1911), and the plan of my catalogue differs in some respects from theirs. Here also, and likewise in section I, I have endeavoured to save space by referring to the Introductions to my editions of *Vitae Sanctorum Hiberniae* and *Bethada Ndem nÉrenn*, only making such additions and corrections as might be necessary.

§ 5. In the sixth and last section I have given a list of Irish Lives of non-Irish saints. These are all translations from the Latin, and a good many of them are only found in late MSS. They have however a certain interest, as showing which were the external saints in whom the Irish took the greatest interest.

§ 6. In the first four sections I have not as a rule deemed it necessary to translate the Irish Incipits and Explicits of the pieces catalogued, because I assume that only students of Irish will occupy themselves with those sections. But in the sixth section I have translated them, because the translation may assist students of general Hagiography, who are not familiar with Irish, to identify the originals from which these versions were made. I assume also that any one investigating the materials for the history of any saint will, without any special reference, consult the Calendars and Martyrologies, and therefore on the first occurrence of the name of each saint I have given the day or days in the Calendar at which his or her name will be found. On the other hand anecdotes concerning saints which occur in the Calendars at dates other than those of their own festivals, are included in section II.

§ 7. I subjoin a list of MSS. referred to in the Catalogue arranged roughly in chronological order, with the abbreviations used to designate some of them.

As regards MSS. preserved at Brussels, Dublin, Oxford, and the British Museum, I have in most cases, at one time or another, examined

the MSS. myself, though I have naturally availed myself of other sources of information, e.g. the valuable Catalogue of Irish MSS. in *T.C.D.* by Dr. Abbott and Mr. E. J. Gwynn. In regard to all the Dublin Collections of MSS., I have received much kind help from Miss Maud Joynt and Dr. R. I. Best; while for printed sources Dr. Best's *Bibliography of Irish Printed Literature* has been of great assistance.

At the British Museum I received much kind help from Mr. Robin Flower, who has an unrivalled knowledge of mediaeval Irish Literature. Had his continuation of the Catalogue of Irish MSS. begun by O'Grady been available, my own Catalogue would doubtless have been more complete.

My friend and pupil the Rev. Paul Grosjean, S. J., has also sent me some additional information with reference to MSS. in the Royal Library at Brussels.

For the Edinburgh MSS. I have depended mainly on Prof. Mackinnon's valuable Catalogue; but additional information has been kindly supplied by Prof. Watson.

For the Irish MSS. at Paris and Rennes I have been dependent on the descriptions given by M. Omont and M. Dottin in vols. xi and xv of the *Revue Celtique*.

LIST OF IRISH MSS. REFERRED TO IN THE FOLLOWING CATALOGUE ACCORDING TO THE CENTURIES TO WHICH THEY BELONG

§ 8.

IX

T.C.D. Book of Armagh.

XI-XII

R.I.A. Lebar na hUidre (Book of the Dun Cow). Lithographed facsimile, 1870. *(L.U.)*

XII

Bodleian Library, Rawlinson B. 502. Facsimile, 1909.

British Museum, Harleian 1802.

T.C.D. Book of Leinster. H. ii. 18. No. 1339. Lithographed facsimile, 1880. *(L.L.)* Eleven folios, pp. 355-76 of the facs., are in the Franciscan Convent, Dublin, pressmark A. 3.

T.C.D. H. ii. 15a. No. 1316.

Edinburgh, Advocates' Library V.

Philipps Library, Cheltenham, No. 9194. items 33. 176

XIV-XV

Bodleian Library, Rawlinson B. 512. For a description of the contents of this MS. see STOKES' Introduction to his edition of the *Vita Tripartita* of St. Patrick, *Rolls Series*, 1887.

R.I.A. Book of Hy Many. Stowe D. 2. 1.

Irish MS. at Rennes *(Rennes)*. For a description of the contents of this MS. see M. DOTTIN'S article, *Rev. Celt.* xv. 79-91; and Dr. TODD in *Proc. Royal Irish Academy, MSS. Series*, I. i. 66-81.

§ 9. XV

Bodleian Library, Laud Misc. 610.

British Museum, Additional 11,809.

ib. Egerton 91. According to an 18th cent. label inserted in this MS., it was once known as *Lebar Brecc*, but as that is now the recognised name of another MS. it would be a pity to revive it for Egerton 91.

ib. Egerton 92 (?).

ib. Egerton 93.

ib. Egerton 1781-2.

ib. Harleian 5280.

Dublin Franciscans, A. 7.

ib. ib. A. 9 (3).

ib. King's Inns, No. 10.

R.I.A. Book of Ballymote. Facsimile, 1887. *(B.B.)*

ib. Book of Fermoy. For a description of this MS. see Dr. TODD in *Proc. R.I.A.* u.s., pp. 3-65.

ib. Book of Lecan; nine folios of this MS. are in *T.C.D.* H. ii. 17, No. 1319, pp. 172-89.

ib. Lebar Brecc (Speckled Book). Lithographed facsimile, 1876. *(L.Br.)*

ib. Liber Flauus Fergusiorum. This is a very fragmentary MS., now bound in two volumes, of which the first contains four, and the second five sections, each of which, when I examined the volumes, was foliated separately; and this numeration I have kept. Mr. E. J. GWYNN, in his description of this MS., *Proc. R.I.A.*, xxvi. C. 2, pp. 15-41, uses a different numeration; and I have in all cases added a reference to the pages of his monograph, which has proved a very useful supplement to my own notes.

ib. 23. P. 3. (This is the MS. which O'Curry cites under the name of Félire Bec, or Little Festology, because the first article in it is an imperfect copy of the Félire of Oengus.)

R.I.A. Reeves MSS. No. 1 (24. P. 1).
T.C.D. Yellow Book of Lecan. H. ii. 16. No. 1318. Facsimile, 1896. (*Y.B.L.*)
ib. H. ii. 7. No. 1298.
Edinburgh, Advocates' Library, I.
ib. ib. XXVI (?).
Lismore Castle, Book of Lismore, the property of the Duke of Devonshire. For a description of the contents of this MS., see STOKES' Introduction to his *Lives of Saints from the Book of Lismore*, *Anecdota Oxoniensia*, 1890. This MS. was formerly known as the Book of Mac Carthy Reagh (Lebar Meic Carthaig Riabaig).

§ 10. XIV-XVI

Paris, Bibliothèque Nationale, MSS. Celtiques et Basques, No. 1. *(Paris)*. For a description of the contents of this MS., see M. OMONT's article, *Rev. Celt.*, xi. 389-405.

XV-XVI

T.C.D. E. iv. 3. No. 576.
ib. H. ii. 17. No. 1319 (?).
ib. H. iii. 17. No. 1336.
Edinburgh, Adv. Libr. XL.

XVI

Bodleian Library, Rawlinson B. 486 (?).
ib. Rawl. B. 514.
ib. Laud Misc. 615. (MEYER, *Ériu*, v. 7, assigns this MS. to the 15th cent.)
British Museum, Additional 18,205.
ib. Additional 30,512. (Known as the Book of the O'Mulconrys).
ib. Cotton. Vespasian E. ii (written in 1535).
Dublin Franciscans, A. 8.
R.I.A. Reeves 42 (written in 1513).
ib. Hodges and Smith No. 203 (23. K. 40).

XVI-XVII

T.C.D. H. iii. 18. No. 1337.

§ 11. XVII

Bodleian Library, Rawlinson B. 484.
ib. Rawl. B. 487.

British Museum, Egerton 136.
Brussels, Bibliothèque Royale, 2324-40 (O'CLERY 1).
ib. 2542-3 (written by Peregrine O'Clery).
ib. 4190-200 (O'CLERY 2).
ib. 5100-04. (This, like O'CLERY 1 and 2, is the work of Michael O'Clery.) For a description of the contents of this MS. see STOKES' Introduction to his edition of *Gorman's Martyrology*, *H.B.S.*, 1895.
ib. 5301-20.
Dublin Franciscans, A. 16.
ib. A. 23.
ib. A. 42.
ib. No. 36.
R.I.A. Reeves 32.
ib. Stowe 23 (B. iv. 2).
ib. Stowe 38 (C. iv. 3).
ib. Stowe 21 (B. iv. 1). Formerly known as the book of the O'Duigenans.
ib. Stowe 9 (A. iv. 1). I have called this MS. DINNEEN, because it was copied by Donnell Dinneen, probably from a vellum original in his own possession. For a description of this MS., and of O'CLERY 1 and 2, and of their mutual relations, v. *B.N.E.*, pp. XI-XIV.
T.C.D. H. ii. 15b. No. 1317.
ib. H. iv. 22. No. 1363, Part 16; copied from Edinburgh, Adv. Libr. I.
ib. H. iv. 25. No. 1366.
Erlangen University Library, No. 1800.

§ 12. XVIII

British Museum, Egerton 112. For a description of the contents of this MS., see O'GRADY's *Catalogue*, pp. 34-57.
Dublin, King's Inns, No. 19 (written 1764-69).
R.I.A. 23. A. 15 (written 1712).
ib. 23. D. 9 (written 1714).
ib. 23. L. 11. Hodges and Smith No. 9.
ib. 23. M. 8.
ib. 23. M. 50. Hodges and Smith No. 150 (written 1740).
ib. 23. O. 35 (written 1772).
ib. 23. O. 41 (written 1721).
ib. 24. L. 11 (written 1758).
ib. 24. M. 38 (written 1765).

T.C.D. H. i. 7. No. 1281 (written 1762).
ib. H. i. 10. No. 1284 (written 1742).
ib. H. i. 11. No. 1285 (written 1752, and largely copied from Brit. Mus. Add. 30,512, and Egerton 136).
ib. H. i. 15. No. 1289 (written 1729-45).
ib. H. i. 17. No. 1291 (written 1755).
ib. H. ii. 6. No. 1297 (written 1715).
ib. H. iii. 6. No. 1325.
ib. H. iii. 23. No. 1344 (written 1718).
ib. H. iv. 4. No. 1346 (written 1725).
ib. H. iv. 7. No. 1348 (written 1750).
ib. H. vi. 3. No. 1406 (written 1737).
ib. H. vi. 9. No. 1413.
ib. H. vi. 11. No. 1415.
Edinburgh, Adv. Libr. LVIII.

XIX

Dublin. *R.I.A.* 23. A. 43. (Copied by E. O'Reilly from Brit. Mus. Additional 18,205).
ib. 23. A. 44. Hodges and Smith No. 168 (written 1817).
ib. 23. B. 1. ib. No. 12 (written 1815).
ib. 23. E. 16 (written 1800-08).
ib. 23. G. 25 (written 1810-22).
ib. 23. K. 41 (written 1825).
ib. 25. K. 6 (written 1834).

§ 13. LATIN MSS.

Codex Salmanticensis (*Cod. Sal.*), Bibl. Roy., Brussels, 7672-4. Ed. De Smedt and De Backer, 1888. Saec. xiv.
Marsh's Library Dublin, Z. 3. 1. 5 (formerly V. 3. 4) *(M)*. Saec. xv.
T.C.D. E. iii. 11. No. 175 *(T)*; a sister MS. to *M*. Saec. xv.
Bodleian Library. Rawl. B. 485 *(R.*[1]*)*. Saec. xiv.
ib. Rawl. B. 505 *(R.*[2]*)* ; copied from *R.* [1]. Saec. xv.
Franciscan Library *(F)*. Saec. xvii. A transcript of *R* [2] made for use in the preparation of the great Franciscan scheme for a Corpus of Irish Antiquities ecclesiastical and secular. On the drafts of that scheme preserved in Rawl. B. 487, ff. 68 sqq., and in papers in the Franciscan Library, Dublin, and on the six MSS. enumerated above, v. *V.S.H.*, pp. IX-XXIII.

To them may be added :
Ambrosian Library, Milan, C. 5 infra. Saec. vii exeuntis.

Bodleian Library, E Musaeo iii. Saec. xii exeuntis.
ib. Laud Misc 315. Saec. xiii exeuntis.
Brit. Mus. Cott. Vesp. A. xiv. Circa 1200 A.D.
T.C.D. E. iii. 8. No. 580. Saec. xvii.

§ 14. In the Library of St. Patrick's College, Maynooth, there is a 17th century MS., beautifully written, containing Latin Lives of Saints. The existence of this MS. was first brought to my knowledge by a review of *V.S.H.* by Dr. Mac Caffrey in the *Irish Theological Quarterly* for July 1910; and in the summer of 1923, by the kindness of the authorities of the College, I had an opportunity of examining it. The MS. bears the inscription 'ex bibliotheca Chandosiana'. The Chandos sale was in 1747, and Dr. Mac Caffrey cites an Irish note from a fly leaf of the MS. stating that it was purchased at Dublin by Donough O'Conor in 1770; and another note stating that it was copied by Thomas Arthur in 1627 from an old vellum MS. belonging to Ussher. (These notes I omitted to record.) The Lives are all of the *M* type, and it is certain that Ussher used a MS. of that type, if not *M* itself. But the scribe has edited the texts after his own fashion. Thus the Irish pedigrees which occur on the margin of *M* are here in nearly all instances incorporated into the text; and where, as in the case of Ruadan and Cronan, the pedigree differs from the text, the text is altered in conformity with the pedigree. The scribe omits the words 'patronus noster' in the case of Mochoemog, though he retains them in the case of Molua. But the most drastic editing occurs in the case of Declan, where the introduction is entirely re-written in order, no doubt, to get rid of the horrible story of triple incest with which the *M* text begins. There are one or two items which are not in *M as we have it*, including a metrical Life of the very shadowy saint Livinus, which begins : Sincerus me traxit amor, clarissime martyr (p. 47). The MS. has a certain value as illustrating the interest taken in Irish Hagiography in the 17th century, but for critical purposes it is obviously worthless, and no account is taken of it in the fifth section of this Catalogue, which deals with Latin Lives.

I. IRISH LIVES OF IRISH SAINTS.

1. Abban, ab. of Magh Arnaidhe, [March 16 and Oct. 26].
MSS. (1) O'Clery 1, ff. 146^{b}-150^{b}.
(2) Dinneen, pp. 205-21.
(Both MSS are incomplete.)

Ed. *B.N.E.* i. 3-10; ii. 3-10; cf. ib. pp. xiv, xv. Colgan, *AA. SS.* p. 621, note 1, probably refers to these two recensions, when he says that he had two Irish Lives of Abban. O'Curry cites § 37 from (2), *M. and C.* iii. 44. *Inc.* Ro gabh ri oirdnidhe. *Expl.* ceilebrait iaramh.

2. Adamnan, ab. of Hy, [Sept. 23].
MS. (1) O'Clery 2, ff. 34-38.

Ed. R. I. Best. *Anecd.* ii. 10-20. *Inc.* Accinge sicut uir lumbos tuos. *Expl.* in scecula sceculorum (*sic*). Amen. Translation by Miss M. Joynt, *Celtic Review*, v. 97-107 (1908).

3. Ailbe, archbp., of Imlech Iubair, [Sept. 12].
MSS. (1) O'Clery 1, ff. 139-146.
(2) Dinneen, pp. 97-119.

Ed. from (2) by Fáinne Fionn, *Irish Rosary*, xvi (1912). This Life is an abbreviated translation of the Latin Life, printed *V.S.H.* i. 46-64. *Inc.* Bai ri amra for Ara Cliach diarbo comhainm Cronan ; bai cumhal sochraite [ceile socinelach (2)] aicci. *Expl.* do ches a chorp a naointib 7 a nurnaighthib, 7 rugad a anam maille re hainglib, 7c.

4. Baeglach, [Dec. 7].

In the late Irish Calendar contained in *R.I.A.* 23. D. 9, the *incipit* of an Irish Life of this saint is cited at Dec. 7 as follows : Bao<g>lach no Boethius, ancaire, mac Faoldobhair, do sliocht Colla Uais ; as mar so tionsgantair a bheatha : Ase Baogalach an tathair bennuighthe 7 an sagairt toghtha do Dhia, 7 do sliocht C. U., ... uasal, onoirach, 7 do eg vii. Dec. 518. (For this the ref. James Ware, p. 29, is given.) ' Baeglach or Boethius, the anchor-

ite, son of Faeldobar, of the race of Colla Uais; and his Life begins as follows: Baegalach, the blessed father and priest elect of God, was of the race of Colla Uais,... noble and honourable, and he died the 7th Dec. 518.' I have never met with this Life. Baeglach, 'the Pilgrim', is mentioned in the *Mart. Don.* at Oct. 5, and his pedigree is in *L.L.* 347[g] ; *L.Br.* 14[d] ; *B.B.* 216[f].

5. **Bairre** (Finbarr), bp. of Corcach, [Sept. 25].

FIRST IRISH LIFE.

MSS. (1) O'CLERY 1, ff. 122[b]-128[a].
(2) DINNEEN, pp. 1-17.
(3) Two small fragments containing §§ 1-7, 49-50, in *Book of Fermoy*, ff. 59[c]-60[a].

EDD. *B.N.E.* i. 11-22; ii. 11-21, from (1) (2) (3) ; cf. ib. pp. xv f.; by Patrick STANTON from (1) in *Journal of Cork Historical and Archaeological Society*, ii. 61-9, 87-94 (1893). *Inc.* Mobarri dino do Connachtaibh dó. *Expl.* Athair Mac 7 Spirat Naemh. Amen.

6. SECOND IRISH LIFE.

This is a later expansion of the first Life, but contains some points of interest. Several late copies of it exist ; of these the best are :

(1) *R.I.A.* Hodges and Smith No. 12, pp. 506-528.
(2) ib. ib. No. 168, pp. 110-116.
(3) King's Inns, Dublin, No. 19 (7) (imperfect).

Extracts from this Life are given in the notes to *B.N.E.* u. s.

MSS. (2) and (3) were copied from the same original, the 'Leabur hi Cruimin o Achadh Bolg', i.e. the Book of the Úi Cruimin of Aghabulloge, near Macroom, Co. Cork; v. *B.N.E.* i. 22, note.

7. **Benén** (Benignus), of Ard Macha, [Nov. 9].

MS. (1) O'CLERY 2, ff. 210[a]-219[a].

A medley of Irish and Latin. *Inc.* Qui perseuerauerit ad finem, saluus erit. *Expl.* in secula seculorum. Amen. ED. Will be published shortly by the Bollandists in *AA. SS.* for Nov. 9. Extracts from it, translated into Latin, in COLGAN, *Trias Th.*, p. 203.

8. **Berach,** ab. of Cluain Coirpthe, [Feb. 15].

MS. (1) O'CLERY 2, ff. 71[a]-87[b].

Ed. *B.N.E.* i. 22-43 ; ii. 22-43 ; cf. ib. p. xvi. Extracts, translated into Latin, in Colgan, *AA. SS.* pp. 345-6. *Inc.* Ego sitienti dabo de fonte uitae gratis. *Expl.* co ro aitrebam in riced, in sec. sec. Amen.

9. Brendan, ab. of Cluain Ferta Brennain, [May 16].

First Irish Life.

MSS. (1) Book of Lismore, ff. 30^{c}-34^{d}.
(2) *Paris*, ff. 81-7.
(3) Dinneen, pp. 175-204.
(4) McClean MS. 187, f. 29, in the Fitzwilliam Museum, Cambridge. Copied from the Black Book of Molaga. (For a knowledge of this copy I am indebted to Mr. Flower. I have not seen the MS.)

igh molaga
James. Cat. 1912.

Defective at the end in (1) (2) (3). I cannot speak for (4).

Ed. from (1) by Whitley Stokes, *Lismore Lives*, pp. 99-115, 247-61. *Inc.* Beatus uir qui timet Dominum.

10. Second Irish Life.

MS. (1) O'Clery 2, ff. 224^{a}-263^{b}.

Ed. *B.N.E.* i. 44-95 ; ii. 44-92 ; cf. ib. pp. xvi-xxii ; *V.S.H.*, p. xl. *Inc.* Beatus uir qui timet Dominum. *Expl.* co psalmeib co niomnaib... i nonoir Athar 7c.

11. Brigit, abbess of Cell Dara, [Feb. 1].

First Irish Life.

MSS. (1) *L.Br.*, pp. 61^{b}-66^{a}.
(2) Book of Lismore, ff. 11^{b}-17^{a}.
(3) *Paris*, ff. 76-81.
(4) O'Clery 1, ff. 24^{a}-30^{b}. (A later heading notes that the Life is imperfect : Betha Brighde gan beth criochnuigthe.)
(5) O'Clery 2, ff. 6^{a}-30^{b}. This is headed : 'A small fragment of the Life and Miracles of St. Brigit ; the first part of the Life was copied from the Book of Brian O'Naillgusa, and the remainder from the vellum book written by the community of Cianan' (i.e. Duleek). It omits the Latin text,

but the Irish *incipit* is the same as in the other MSS. *Expl.* a llo mordala bratha, 'in the day of the great assize of doom'. It is evidently a conflate Life.

(2) and (3) are a longer recension than (1).

EDD. By Whitley STOKES from (1) in *Three Middle-Irish Homilies*, Calcutta, 1877. By the same from (2) in *Lismore Lives of Saints*, pp. 34-53, 182-200. *Inc.* Hi sunt qui sequuntur Agnum. *Expl.* Ailim trocaire 7c.

12. SECOND IRISH LIFE.

MS. (1) *Rawl.* B. 512, ff. 31ᵃ-36ᵇ.

Imperfect at beginning: ... miracula uulgata sunt. Laae nand isuidiu luid in Broiscsech do bleogan. *Expl. Vita*: pluuiam et uentum sedauit, f. 35ᶜ. Then follows an appendix of anecdotes almost identical with those in the notes to Broccan's Hymn: 'Ni car Brigit', *Liber Hymnorum* ², i. 112 ff.; Thes. ii. 327. The Life is a mixture of Latin and Irish, the Irish prevailing. Considerable extracts from it are quoted by STOKES in *Lismore Lives*, pp. 319-331. See below, No. 86.

13. THIRD IRISH LIFE.

MSS. (1) King's Inns, Dublin, No. 19, pp. 493-514.
(2) *R.I.A.* Hodges and Smith No. 168, f. 116 vº.
(3) ib. ib. No. 12, pp. 479-505.

After a preface stating that it was taken from Capgrave's abridgement of Cogitosus, *Inc.* Ase ionad a rugad an oig beannaigthi glormar, Brigid, a bFochard. *Expl.* mar a ttréorochaidh Dia lé a ghrásaibh dochriochnuighthe sinn uile; cf. CAPGRAVE, ED. HORSTMAN, i. 153-9; for Cogitosus, cf. *Trias Thaum.*, pp. 518-26.

14. Caillin, bp., of Fidhnacha, [Nov. 13].

MSS. (1) O'CLERY 1, ff. 303ᵃ-354ᵇ.
(2) Cotton, Vesp. E. ii., f. 106ᵃ (imperfect).

ED. This Life is embodied in the edition of the Book of Fenagh by W. M. HENNESSY and D. H. KELLY (1875), who did not however use (1). O'Clery's colophon states that he copied it from the MS. written by Maurice O'Mulconry for the then Coarb of Caillin at Fenagh, Tadg O'Rodachain, out of the old Book of Caillin himself; and that 'writers said' that the original Life

was wholly in metre, till the said Maurice arranged it in pcems and (prose) stories at the coarb's request ; cf. the similar colophon, B. Fenagh, pp. 310-2. *Inc.* Ego sitienti dabo, etc. *Expl.* gid mor a onoir... isin bith abhus, bidh mó a onoir 7c. It occurs in the list of Irish Lives in *Rawl.* B. 487, f. 74 v°, with the note : '7 ni taitnenn si linn ', i.e. and we do not like it.

15. Caimin, of Inis Celtra, [March 24].

METRICAL IRISH LIFE.

MS. (1) O'CLERY 1, ff. 264^{a}-273^{b}.

O'Clery in his colophon, and in a note at the foot of the first page, gives a very unfavourable opinion of this Life, cf. *V.S.H.* p. LV, note. COLGAN in his note on Caimin, *AA. SS.* p. 746, alludes to it as follows: Eius habemus aliqua acta, uel uerius quaedam de eo encomia, patrio metro conscripta, et uetustis scriptoribus, praesertim S. Dalbacho [Oct. 23] ex parte attributa. *Inc.* Caimin do dechaid dar muir. *Expl.* lucht cráite mo primchille.

Carthach, v. Mochuda.

16. Cellach, bp., of Cell Alaid.

MSS. (1) *L.Br.* pp. 272^{b}-77^{a}.

(2) *R.I.A.* Liber Flauus Ferg., vol. II. Part ii, ff. 5^{d}-8^{d} ; ends at p. 64,20 of O'Grady's edition ; (cf. GWYNN, *L.F.F.* p. 33).

(3) O'CLERY 1, ff. 161^{b}-167^{b} ; copied from (1) but abbreviated.

(4) *R.I.A.* Hodges and Smith No. 224, p. 10.

ED. from (1) by O'GRADY, *Silua Gad.* i. 49-65 ; ii. 50-69. Collation of (3) by MEYER, *Rev. Celt.* xvi. 91-4.

(Cellach does not seem to be mentioned in any of the Calendars. The story of his death is alluded to in *Dindsenchus*, § 133, *Rev. Celt.*, xvi. 139 f.) *Inc.* Ri ro gab for Connachtu. *Expl.* co fuil a phort folam fás.

17. Ciaran, ab. of Cluain meic Nois, [Sept. 9].

MSS. (1) Book of Lismore, ff. 35^{b}-39^{d}.

(2) O'CLERY 2, ff. 154^{a}-170^{b}.

ED. by STOKES in *Lismore Lives*, pp. 117-134, 262-280, from (1) with vv. ll. from (2). Translation by MACALISTER, *The*

Latin and Irish Lives of Ciaran, pp. 66-97. *Inc.* Omnia quecumque uultis etc. *Expl.* rosaitrebam in sec. sec. Amen.

18. Ciaran, bp., of Saigir, [March 5].

FIRST IRISH LIFE.

MS. (1) DINNEEN, pp. 222-243.

ED. *B.N.E.* i. 103-112 ; ii. 99-108 ; cf. ib. p. XXV. *Inc.* Bái fer amra a nOsraigib. *Expl.* go risem uile an aentaidh sin, in sec. sec. Amen.

19. SECOND IRISH LIFE.

MS. (1) O'CLERY 2, ff. 144^{a}-153^{b}.

ED. *B.N.E.* i. 113-124 ; ii. 109-120 ; cf. ib. pp. XXV-XXVII, where it is shown that this Life is based on the lost Latin Life from which CAPGRAVE's Life of Pieran is abbreviated, ed. HORSTMAN, ii. 320-7. The Life is obviously incomplete at the beginning ; the present commencement of it corresponds with CAPGRAVE, u. s. p. 320, l. 33. This is probably the Life mentioned by COLGAN, *AA. SS.* p. 463, ' patrio idiomate scripta '. *Expl.* da ndiligther cadus 7 onoir per infinita sec. sec. Amen.

I take this opportunity of correcting an unfortunate error in *B.N.E.* Owing to the fact that in O'CLERY 2 the Life of Ciaran *of Clonmacnois* immediately follows that of Ciaran *of Saighir*, I have in *B.N.E.* i. 124, inadvertently given as the colophon to the latter Life a colophon which really belongs to the former. The colophon to the Life of Ciaran of Saighir runs as follows : As leabhar memraim le Eochaidh h. hIfernain do scriobadh an tsen-cairt i ttig na mbrat<h>ar i cCaisel, 7 ag Drobaois damh anossa a cconueint na mbrathar ag scriobadh na bethadh so asan sen-cairt remráite an .14. Febru. 1629, i.e. from a vellum book belonging to Eochaidh O'Heffernan was written the old copy in the house of the Friars at Cashel, and now I am at Drowes in the Friars' convent writing these Lives from the old copy aforesaid, Febr. 14. 1629.

20. THIRD IRISH LIFE.

MSS. (1) Brit. Mus. Egerton 112, f. 513.
(2) *R.I.A.* 24. L. 11.
(3) ib. Hodges and Smith No. 12, p. 452.
(4) ib. ib. No. 150, p. 61.

(5) King's Inns, Dublin, No. 19 (10).

This Life is a mere modern translation of the Latin Life printed from *M* by COLGAN, *AA. SS.* pp. 458-463; and in *V.S.H.* i. 217-233.

EDD. by O'GRADY from (1), *Silua Gad.* i. 1-16; ii. 1-17; by Rev. D. B. MULCAHY from (2), 1895. *Inc.* Beatissimus episcopus Ciaranus. *Expl.* i naon oidche ris dochum flaithis Dé.

21. Coemgen, ab. of Glenn da Loch, [June 3].

FIRST IRISH LIFE (Prose).

MS. (1) O'CLERY 1, ff. 274a-277b.

ED. *B.N.E.* i. 125-130; ii. 121-6. *Inc.* Ro boi tra a bfioghair. *Expl.* gan acra fiach do neoch fora ceile et cetera.

22. SECOND IRISH LIFE (Verse).

MS. (1) O'CLERY 1, ff. 278a-286b.

ED. *B.N.E.* i. 131-154; ii. 127-150. *Inc.* Do sir Caoimhgin moran d'Eirinn. *Expl.* 'S do diogail taccra na mban.

23. THIRD IRISH LIFE (Prose and Verse).

MSS. (1) *T.C.D.* H. iv. 4, pp. 146-165.

(2) *R.I.A.* 24. M. 38, pp. 1 ff.

ED. *B.N.E.* i. 155-167; ii. 151-161. *Inc.* Erlam uasal oiregda. *Expl.* fuar Caoimhghin bas.

On these three lives of Coemgen, v. *B.N.E.* pp. XXVII-XXXII. In *Mart. Don.* p. 144, mention is made of an Irish Life of Coemgen as being in the possession of Domnall Carrach Mac Eochada (Makeogh) of Annaghmore, Co. Wexford. Whether this was identical with any of the above three Lives, there is nothing to show.

24. Colman Ela, ab. of Lann Ela, [Sept. 26].

MS. (1) O'CLERY 1, ff. 219a-226a.

ED. *B.N.E.* i. 168-182; ii. 162-176; cf. ib. pp. XXXII f. *Inc.* Colman Ela, do slicht Eiremhoin... do. *Expl.* (imperfect) go mbia for nem, et reliqua.

25. Colman Mór mac Luachain, of Lann meic Luachain, [June 17].

MS. (1) *Rennes*, ff. 75a-89c.

ED. by Kuno MEYER from (1), ***Todd Lecture Series***, **vol. xvii**

(1911). *Inc.* Viriliter agite, etc. *Expl.* drúth no díbergach no mac mallachta.

26. Colum Cille (Columba), ab. of Hy, [June 9].

First Irish Life.

MSS. (1) *L.Br.* pp. 29b-34a.
(2) Book of Lismore, ff. 7c-11b.
(3) *Paris*, ff. 53a-56a.
(4) Advocates' Library, Edinburgh, XL.
(5) *R.I.A.* Reeves No. 42, pp. 71-80.
(6) King's Inns, Dublin, No. 10, ff. 21d-26a.

Edd. by Whitley Stokes from (1) in *Three Middle-Irish Homilies*, pp. 90-125; by the same from (2) in *Lismore Lives*, pp. 20-33; 168-181. Translation by Hennessy from (1) with vv. ll. from (2) and (4) in Skene, *Celtic Scotland*, ii. 467-507. *Inc.* Exi de terra tua, etc. *Expl.* Ailim trocaire 7c.

27. Second Irish Life, (by Magnus O'Donnell, written in 1532).

MSS. (1) Rawlinson B. 514.
(2) Dublin Franciscans, A. 8 (a fine copy, in beautiful binding older than the MS. itself).
(3) *R.I.A.* Hodges and Smith No. 203.
(4) Dublin Franciscans, A. 23; transcribed by Brian Magniullusa from a copy made by Gilla riabach Mór. O'Cleirig, the scribe of Harl. 5280.
(5) *R.I.A.* 23. K. 41; 19th cent. copy of (3).

Edd. Parts of this Life were published by Henebry and O'Kelleher, *Zeitsch. f. Celt. Phil.* iii-v. ix. x. The whole has now been edited from (1) by O'Kelleher and G. Schoepperle, Urbana (Illinois), 1918. This is a voluminous compilation bringing together from various sources, early and late, all that the compiler could find relating to his hero. *Inc.* Tinnscantar betha an abbad naemtha. *Expl.* cor moradh ainm Dé 7 C.c. desin.

28. Third Irish Life.

MS. (1) King's Inns, Dublin, No. 19, pp. 705-1083.

Inc. Beatha an naoimh ghlormair .i. Colum cille... do lonradh go solosda a bfiadhnaise De. *Expl.* gur moradh ainim De 7 C.c. desin, 7 go ndeantur go siorruidhe.

29. Cormac, [? March 26 ? Dec. 13].

At March 26 COLGAN, *AA. SS.* pp. 752-5 gives what he calls: Vita S. Corbmaci ex uetusto MS. Hibernico Leccanensi. This is however in no sense a Life of Cormac, but is an abbreviated version of the tract contained in the Book of Lecan and in *BB.* on the sons of Eogan, son of Murchad, one of whom was named Cormac; (see on this tract infra, No. 135). But is it evident that the identity and festival date of Cormac, son of Eogan, were quite unknown. Of the two Cormacs which occur at the dates suggested by Colgan, the one at March 26 is absolutely devoid of any characterisation genealogical or geographical. (A striking instance of this kind of attempt to identify saints by 'the method of residues' occurs *Mart. Don.*, March 15.)

30. Cranait (Craebnat), [? July 17].

MSS. (1) Brit. Mus. Egerton 92, f. 12^{b} (imperfect and largely illegible).
(2) O'CLERY 1, ff. 128^{b}-9^{b}.
(3) DINNEEN, pp. 90-3.

ED. in the present volume, from (2) with vv. ll from (1) and (3); see on the MSS. supra, pp. 157-8. *Inc.* Fechtus do dechaid Cairpre Crom. *Expl.* narab croch cirdub mo drech.

31. Cuimine Fota (the tall), bp., of Cluain Ferta Brenainn, [Nov. 12].

MS. (1) O'CLERY 1, ff. 47^{a}-53^{b}.

Inc. Báoi rí amhra for Ciarraighe Luachra .i. Fiachra mac Ferghusa. *Expl.* 7 ro sgriobh Cuimin na láoidhe diamhra eolcha ina mbiodh fios firinne do foillsighthi 7 do Comdhán.

The Life has never been edited; it is a repulsive composition, detailing the act of incest to which the saint was said to owe his origin. On the legends connected with him, see the notes in Dr. TODD's edition of the Hymn 'Celebra Iuda', ascribed to him, *Liber Hymnorum* [1], pp. 72-93.

32. Declan, bp., of Ard Mór, [July 24].

MSS. (1) O'CLERY 2, ff. 171-193.
(2) *R.I.A.* 24. L. 11, f. 22 (imperfect).
(3) ib. Hodges and Smith No. 150, p. 109.
(4) King's Inns, Dublin, No. 19.

(5) In the possession of Dr. Douglas Hyde.

This Life is a mere translation of the Latin Life printed *V.S.H.* ii. 32-59; cf. ib. pp. LX-LII.

ED. from (1) by Rev. P. POWER, *Irish Texts Society* (1914). *Inc.* Beatissimus episc. Declanus. *Expl.* doní miorbuile 7 comarthada naomtha... 7 dochuaidh i naentaidh 7c.

33. Fechin, ab. of Fobar, [Jan. 20].

MSS. (1) Cheltenham, Philipps MS. No. 9194, f. 1.

(2) *Y.B.L.* cols. 1, 2, 125-8, facs. pp. 434-7 (quite illegible in facs.) Fragments only.

ED. by Whitley STOKES, *Rev. Celt.* xii. 318-353, omitting the poems. This Life is made up of portions of two different Lives, of which the former is definitely stated to have been translated from the Latin. These may be two of the three Irish Lives used by COLGAN, *AA. SS.* p. 139, note 1; but the third was metrical, and of this I have found no trace, unless possibly in the poems omitted by Stokes. For an analysis of this Life and of its relation to the Latin Life printed by COLGAN, *AA. SS.* pp. 130-3; and *V.S.H.* ii. 76-86; vid. ib. pp. LXIV-VII. *Inc.* Fer aintech, aibhinn, almsanach. *Expl.* (imperfect) og erghnam bid dia mac...

34. Finan (Cam), ab. of Cenn Eitig, [Apr. 7].

FIRST IRISH LIFE.

MSS. (1) O'CLERY 1, ff. 135ª-38ª.

(2) DINNEEN, pp. 53-64.

ED. from (2) by FÁINNE FIONN, *Irish Rosary*. xv (1911). Both MSS. were copied from the same original, and both end imperfectly at the same point. O'Clery in his colophon says: I have copied all I could find of the Life of Finan; while Dinneen notes: There is a little wanting to this Life which I cannot find for copying at present. This Life, as far as it goes, is a translation of the Latin Life printed *V.S.H.* ii. 87-95; cf. ib. p. LXVIII. *Inc.* Finan dino do chined Corca Duibhne, fer do ba maith betha. *Expl.* cuiccer bodhar 7 cuiccer balb.

35. SECOND IRISH LIFE.

MSS. (1) In the possession of F. A. Mac Collum Esq.

(2) Brit. Mus. Egerton 112, p. 510.
(3) King's Inns, Dublin, No. 19 (11).
(4) *R.I.A.* Hodges and Smith No. 150, p. 55.
(5) ib. ib. No. 12, p. 578.

Ed. from (1) by Prof. Macalister, *Zeitsch. f. Celt. Phil.* ii. 545-564. (Of the Latin Lives this is nearest to the *R* recension.) *Inc.* Fionán náomh do Chorca Dhuibhne. *Expl.* 7 do fioradh sin uile.

36. Finnchua, of Bri Gobann, [Nov. 25].

MSS. (1) Book of Lismore, ff. 25d-30d.
(2) O'Clery 1, ff. 35-43.
(3) O'Clery 1, ff. 113b-122.
(4) Dublin Franciscans, A. 9 (3), pp. 17-24.
(5) Dinneen, pp. 65-89. (The *expl.* of this MS. is different from that of 1-4: do gabsad na haingil a spiorad anma cugta maill re hanoir 7 cainticib dia breith a bfiadnaisi na Trinoidi, 7c.)

The first four MSS. are closely connected, being all copied mediately or immediately from the same original; (3) is a transcript of (1), being copied, as the colophon states, from the Book of Mac Carthy Reagh, which is another name for the Book of Lismore. A colophon which appears briefly in (1) and more fully in (3) and (4) indicates the common original. I give it here from (4): 'dona gnimaib sin 7 dona cathaib, amal ro lesaigh fein 7 ro sgrib uile a lebar Mainistrech Buithe mac Brónuidh, gur sgrib in brathair Ua Buadhachain asin lebur sin Buithi ina lebur gerr fein .i. libur gerr I Buadhachain,' i.e. 'of these acts and battles which he (Finnchua) himself corrected, and wrote completely in the book of the Monastery of Buite, son of Bronach (i.e. Monasterboice), and the brother O'Buadachain copied it from this book of Buite into his own short book, to wit, the Short Book of the Ui Buadachain.' The statement that Finnchua himself wrote the account of his life may be neglected; but the resulting pedigree of MSS. is as follows:

The Book of Monasterboice

The Short Book of the Úi Buadachain

(1) (2) (4)

(3)

Ed. by Whitley Stokes from (1) with vv. ll. from (3), *Lismore Lives*, pp. 84-98, 231-46; by Fáinne Fionn from (5), *Irish Rosary*. xv. xvi (1911-12). *Inc.* Boi brugaidh amra a nUlltaib. *Expl.* Conad iat sin gnimradha 7 geinemain Finnchua 7c.

37. Finden (Finnian), ab. of Cluain Eraird, [Dec. 12].

MSS. (1) Book of Lismore, ff. 23^{b}-25^{d}.

(2) Brit. Mus. Add. 30,512, ff. 6^{a}-9^{b}.

(3) O'Clery 2, ff. 203^{a}-10^{a}.

(4) Dinneen, pp. 149-64.

(5) *T.C.D.* H. i. 11, ff. 111-13; copied from (2).

Ed. by Whitley Stokes from (1) with vv. ll. from (3), *Lismore Lives*, pp. 75-83, 222-230. *Inc.* Atfiadar didiu a cumair ferta 7 mirbuili in craibdig seo. *Expl.* Ailim trocaire 7c.

38. Forannan (Farannan), [Feb. 15].

MS. (1) O'Clery 2, ff. 91^{b}-94^{b}.

Ed. by Plummer from (1), *Anecdota.* iii. 1-7. Latin translation by Colgan, *AA. SS.* pp. 336-8. *Inc.* Tiondsccantar annso betha Farannain. *Expl.* ata marsin osin ille.

39. Fursa, ab. Lagny, [Jan. 16].

MSS. (1) O'Clery 1, ff. 158^{a}-160^{a}.

(2) Dinneen, pp. 165-174.

Ed. by Whitley Stokes from (1), *Rev. Celt.* xxv. 385-404. *Inc.* In tan ro bái Sigbert hi rrighe Saxan. *Expl.* feghadh Bethaid Fursa 7 fogheba iatt.

40. Gilla Mac Liag (Gelasius), of Armagh, [March 27].

MS. (1) *R.I.A.* 23. O. 35, pp. 249 ff.

This is a translation of the Latin Life in Colgan's *AA. SS.* pp. 772-8, which is Colgan's own composition 'ex uariis'.

41. Grellan, of Craeb Grellain, [Nov. 10].

MSS. (1) O'CLERY 2, ff. 81ᵃ-91ᵃ.
(2) *R.I.A.* 23. O. 41.

A considerable extract from (2) given by O'DONOVAN, *Tribes and Customs of Hy Many*, pp. 8-14. An edition will shortly be published by the Bollandists in *AA. SS.* for Nov. 10. *Inc.* A naimsir Lughdach meic Laeghaire meic Neill tainic torann adhbal-mor. *Expl.* 7 dilgenn na naithech-tuath no fer mbolg 7 betha Grellain gonuicce sin.

42. Lassair, of Achad Beithe, [Nov. 13].

MSS. (1) O'CLERY 2, ff. 117ᵃ-128ᵃ.
(2) *R.I.A.* Stowe MS. No. 21 (B. iv. 1), pp. 97ᵇ-103ᵃ.

Both MSS. are imperfect at the end, as noted by both scribes, but (2) has one verse more than (1) of the concluding poem; both were probably copied from the same original, for (2) was copied by David O'Duigenan in 1670; while O'Clery made his transcript 'after the copy of Cucoigry O'Duigenan'. The O'Duigenans were coarbs of Lassair.

ED. by Lucius GWYNN, from (2) with vv. ll. from (1), *Ériu*, v. 73-109. *Inc.* Boi ri amra oiregda i nEoganacht Locha na nairni.

Loichen, v. Molaga.

Lugaid, v. Molua.

43. Mac Creiche, [? Aug. 11].

MS. (1) O'CLERY 1, ff. 87ᵃ-97ᵇ.

ED. from (1) in present volume, supra, pp. 7-96. *Inc.* Incipiunt pauca de mirabilibus Mheic Creche. *Expl.* gach ar fiad sa maith.

44. Maedoc (Aed, Aedan, Aidanus), bp., of Ferna, [Jan. 31].

FIRST IRISH LIFE.

MS. (1) DINNEEN, pp. 132-148.

ED. *B.N.E.* i. 183-9; ii. 177-183; cf. ib. p. xxxiii. *Inc.* Gabhuis ri coiged Connacht dar bho comainm Sena. *Expl.* docoidh M. a naontaigh aingel 7c.

45. SECOND IRISH LIFE.

MSS. (1) O'CLERY 1, ff. 168ᵃ-218ᵇ.
(2) *R.I.A.* 23. O. 41, pp. 241-328.
(3) *T.C.D.* H. vi. 3.

(4) ib. H. ii. 6 (ii).
(5) *R.I.A.* Reeves No. 32.

Ed. from (1) (2) (3), *B.N.E.* i. 190-290; ii. 184-281; cf. ib. pp. xxxiii-vii. *Inc.* Do boi duine uasal saidbir hi cConnachtuibh. *Expl.* Mairg do chách dan comarsa. Colgan, *AA. SS.* p. 215, cites this second Irish Life under the name of Gilla Mochuda O'Cassidy, to whom some of the poems contained in it are ascribed. He does not seem to have used the first Irish Life.

46. Maelruain, bp., of Tamlacht, [July 7].

MS. (1) Dublin Franciscans, No. 36.

This, though called a Life of Maelruain, is not really a Life at all. It is 'a seventeenth century paraphrase corresponding to parts of the Rule of the Culdees and of our document [i.e. the tract on the monastery of Tallaght]... I hope to publish it in extenso.' Gwynn and Purton, *The Monastery of Tallaght, Proc. R.I.A.* vol. xxix. C. No. 5, p. 123. *Inc.* Biad prainntighe ina sesamh do cantaois 'san prointigh namá. Ends imperfectly: ni mor a ccas do chuirfedh ann 7 do... (Mr. Gwynn's hope has unfortunately not been fulfilled.)

47. Malachias (Maelmaedoc Ua Morgair), archbp. of Ard Macha, [Nov. 3].

MS. (1) *R.I.A.* 23. O. 35, pp. 197-248.

An Irish Translation of St. Bernard's Life.

48. Maignenn, bp., and ab. of Cell Maignenn, [Dec. 18].

MSS. (1) Brit. Mus. Egerton 91, ff. 49^{a}-51^{c} (imperfect).
(2) *Paris*, ff. 30-32.

Ed. from (1) by O'Grady, *Silua Gad.* i. 37-49; ii. 35-49. *Inc.* Maignenn 7 Toa 7 Cobthach.

49. Mochoemog, ab. of Liath Mor, [March 13].

MS. (1) O'Clery 1, ff. 289^{a}-302^{b}.

Inc. Beatissimus abbas Mocháemóc de prouincia Conaciorum... originem duxit. (Pergit Hibernice.) *Expl.* 7 dochuaidh a anam d'asccnamh na flatha nemdha 7c. This is a close translation of the Latin Life printed by Colgan, *AA. SS.* pp. 589-596; and *V.S.H.* ii. 164-183.

50. Mochua (Cronan), ab. of Balla, [March 30].

MSS. (1) Book of Lismore, ff. 40a-42c.
(2) O'CLERY 1, ff. 107a-112a. This is a transcript of (1).
(3) Egerton 91, f. 56b (fragment).
(4) DINNEEN, pp. 119-131.
(5) *Paris*, ff. 32-3. (Omits the homiletic preface, beginning at l. 4636 of Stokes' edition ; (4) also omits the preface.)

ED. by Whitley STOKES from (1) with vv. ll. from (2), in *Lismore Lives*, pp. 137-146, 281-9. COLGAN, *AA. SS.* pp. 789-792, gives a Latin translation of an Irish Life, made by Philip O'Sullivan for Father Bolland, and printed by the Bollandists in *AA. SS.* at Jan. 1. Colgan remarks that he had another Irish Life differing only very slightly ('in perpaucis discrepat') by which (2) is no doubt meant. O'Sullivan's MS. seems to have resembled (4) and (5) ; for, as in them, the homiletic opening is omitted, as Colgan notes. *Inc.* Homo proficiscens uocauit seruos suos. *Expl.* tria traethad a cholla ind oeine 7c.

51. Mochuaróg (Mochiaróg), of Echdruim Brecain, [May 7].

In the draft scheme of their great undertaking drawn up by Colgan and his associates, and preserved in *Rawl.* B. 487, f. 68 (see *V.S.H.* pp. X-XI) in the list of Irish Lives which they had obtained from Ireland (na bethada fuaramar asar ttír, ib. f. 74 v°), occurs the name of Mochuaróg, but so far I have discovered no trace of this life. In Mart. Tall. at May 7 he appears as: Quiaranus, idem et Mochuaróc.

52. Mochuda (Carthach), bp., of Raithin and Lesmor, [May 14].

FIRST IRISH LIFE.

MSS. (1) O'CLERY 1, ff. 151a-157b.
(2) DINNEEN, pp. 18-40.

EDD. from (2) by FÁINNE FIONN, *Irish Rosary*, xiv. xv (1910 1911) ; from (1) *B.N.E.* i. 291-99 ; ii. 282-90 ; cf. ib. pp. XXXVII f. *Inc.* Cartaghus dino do clannaib Fergusa dosom. *Expl.* i naentaidh aingel 7c.

53. SECOND IRISH LIFE.

MSS. (1) *R.I.A.* Hodges and Smith No. 150 (4).
(2) King's Inns, Dublin, No. 19 (13).

ED. from (1) by Rev. P. POWER, *Irish Texts Society* (1914). This is a modern translation of the Latin Life printed *V.S.H.* i. 170-99. In (1) at p. 94 is a note by O'Curry, stating that he had read and corrected the Life. *Inc.* Gloriosus ep. Carthagus, etc. An teasbog glormar, re nabarthar Carthagus 7c.

54. Molaga (Loichen), of Tulach min Molaga, [Jan. 20].

MSS. (1) Book of Fermoy, ff. 60ᵃ-61ᶜ.
(2) O'CLERY 1, ff. 130-4.
(3) DINNEEN, pp. 41-52.

All the MSS. are defective at the end; O'Clery says in his colophon: 'If there exists any more of this Life of Molaga, this is all that I found in the old book.' ED. from (3) by FÁINNE FIONN, in *Irish Rosary*, xv (1911). A Latin Translation, made no doubt from (2), by COLGAN, *AA. SS.* pp. 145-151. He notes the defect of his original, and states that he had altered the arrangement, 'uti necessarium uidebatur'. *Inc.* Molaga dino d' feraib Muighi fene a cenel. *Expl.* fria Molaga 7 fria chomarbada tara eise.

55. Molaisse (Laisren), ab. of Daminis, [Sept. 12]

MSS. (1) Brit. Mus. Add. 18,205, ff. 1ᵇ-17ᵇ.
(2) O'CLERY 2, ff. 96-116. This is slightly defective at the close, ending in the middle of a word: do derg- = *Silua Gad.* i. 37, line 4.
(3) *R.I.A.* 23. A. 43, a bad modern copy by E. O'Reilly from (1).

ED. by O'GRADY from (1), *Silua Gad.* i. 17-37; ii. 18-34; cf. *V.S.H.* p. LXXIV. *Inc.* Araile erlam uasal adamra. *Expl.* ni dechaid leo co buadach.

56. Moling Luachra, bp., of Tech Moling, [June 17].

MSS. (1) *R.I.A.* Liber Flauus Ferg., vol. I. Part i, ff. 13ᵃ-15ᵃ; cf. GWYNN, *L.F.F.* p. 21.
(2) O'CLERY 2, ff. 48ᵃ-58ᵇ.
(3) Edinb. Adv. Libr. V, f. 11 (fragment).

ED. by Whitley STOKES from (2), with vv. ll. from (1), *Rev. Celt.* xxvii. 256-312; and also separately, Paris, 1906; London, 1907; cf. *V.S.H.* pp. LXXXI-II. The statement, *Rev. Celt.* xxviii. 70, that there is a copy of this Life in Brussels, Bibl. Roy. 5301-20,

is an error. PETRIE, *Round Towers*, gives a short extract from an Irish Life of Moling in the possession of Mr. Hardiman. It corresponds with the last three lines of § 47 of Stokes' edition. *Inc.* Bai brugaid cétach amra. *Expl.* isindara bliadain ochtmogat a aeisi.

57. Molua (Lugaid), ab. of Cluainferta Molua, [Aug. 4 and Apr. 17].

In the list of Irish Lives in *Rawl.* B. 487, f. 74, occurs the name of Molua, but so far I have discovered no trace of this Life.

58. Naile, of Inber Naile, [Jan. 27].

MS. (1) O'CLERY 2, ff. 129ª-142ª.

ED. from (1) in present volume; supra, pp. 97-155, q. v. *Inc.* Ri ro gabastair flaithes... for da coiccedh Muman. *Expl.* da thermonn 7 da cloicc-minnaib.

59. Patraic, Apostle of Ireland, [March 17].

FIRST IRISH LIFE.

MSS. (1) *L.Br.* pp. 24ᵇ-29ᵇ.
(2) Book of Lismore, ff. 1ª-7ᵇ.
(3) King's Inns, Dublin, No. 10, ff. 17ª-19ᵈ. (Illegible at the beginning, and slightly defective at the end.)
(4) *R.I.A.* Reeves No. 42, pp. 91ª-102ᵇ.
(5) O'CLERY 1, ff. 13ª-23ª.
(6) Liber Flauus Ferg. vol. I. Part iii, f. 5ª (without the homiletic preface, cf. GWYNN, *L.F.F.* p. 26.)
(7) *R.I.A.* Stowe No. 38 (C. iv. 3), pp. 233 ff.
(8) ib. 23. A. 15, pp. 323-57.

These MSS. represent in some cases different recensions; (1) contains several sections which are not in (2), and vice versa. At the end of (5) O'Clery has a colophon warning the reader that the Life is incomplete: 'for in the old book there was only part of the first Life; and in every place in Ireland in which there is a Life of Patrick written in Gaelic, the three Lives are generally found in the same book; and it is within common memory of the learned folk of Ireland that sixty-two books have been written on Patrick, and that is no wonder.' By the 'three Lives in one book' is evidently meant the so-called Vita Tripartita, to be

mentioned next. When O'Clery says that the Life which he gives is incomplete, he does not mean that it is mutilated, but only that, as compared with the Vita Tripartita, it contains less matter; which is no doubt true; though, on the other hand, both (1) and (2) contain incidents which are not in *Vita Trip.*

EDD. by Whitley STOKES from (1) in *Three Middle-Irish Homilies*, pp. 2-47, and also in *Vita Trip.* pp. 428-489; by the same, from (2), *Lismore Lives*, pp. 1-19, 149-167; by R. I. BEST from (3) in *Anecdota*, iii. 29-42. *Inc.* Populus qui sedebat in tenebris. *Expl.* Ailim trocaire 7c.

60. SECOND IRISH LIFE (The so-called VITA TRIPARTITA).

MSS. (1) Rawlinson B. 512, ff. 5ᵃ-30ᵃ.
(2) Brit. Mus. Egerton 93, ff. 1-18ᵈ.
(3) *T.C.D.* H. iii. 18, pp. 520-8 (glossed fragments).
(4) *Paris*, ff. 74-6. Fragments (v. *Rev. Celt.* xi. 399; STOKES, *Vita Trip.* pp. LVII-LX).

Both (1) and (2) are imperfect, and for several sections we are dependent entirely on COLGAN's Latin translation in *Trias Thaumaturga*, pp. 119-122. O'Clery's colophon, quoted above, implies that he knew of several copies of the Vita Tripartita. COLGAN, u.s. p. 169, says that he used three MSS. differing somewhat from one another in fullness, and in the proportion of Latin to Irish, etc.

ED. by Whitley STOKES, from (1) and (2), for the Master of the Rolls, 2 vols., 1887. The glossed fragments are edited ib pp. XLVII-LVII, and again by the same in *Arch. f. Celt. Lex.* iii. 8-38 (1907). *Inc.* Populus qui sedebat. *Expl.* Ailme trocaire 7c. (According to ABBOTT and GWYNN's *Catalogue*, p. 27, *T.C.D.* H. i. 11, pp. 95 ff., is an abbreviated recension of *Vita Trip.*; but I have not examined it myself. It may be one of the various recensions of the preceding Life.)

61. THIRD IRISH LIFE.

MSS. (1) *R.I.A.* 23. M. 8, p. 97.
(2) ib. Hodges and Smith No. 150, pp. 1-54.
(3) ib. ib. No. 168, f. 145.
(4) ib. ib. No. 12, pp. 186-276.
(5) *T.C.D.* H. vi. 9, pp. 1-78.
(6) Brit. Mus. Egerton 112, ff. 4ᵃ-37ᵃ.

This is a modern translation of Jocelin's Life, COLGAN, *Trias Thaum.* pp. 65 ff. *Inc.* A mbaile darab ainm Tiburnia. *Expl.* Do éag naom P... a bflaithios Luigdach mic Laoghara... a nEirinn, 7c.

62. Ronan, son of Berach, [Nov. 18? May 22?].

MS. (1) O'CLERY 1, ff. 59ª-61ᵇ.

This is a mere extract from the tale, Buile Suibhne, S.'s Madness.

ED. Printed as an appendix to O'KEEFFE's edition of Buile Suibhne, *Irish Texts Soc.*, 1913, pp. 174-78; cf. ib. pp. XIV-XV, 161.

Ronan son of Berach occurs at Nov. 18; but in *Mart. Don.*, at May 22, Suibhne's Ronan is identified, in contradiction with the story, with Ronan of Lann Ronain, who was son of Saran.

63. Ruadan, ab. of Lothra, [Apr. 15].

MSS. (1) O'CLERY 2, ff. 193ª-202ª.

(2) DINNEEN, pp. 287 ff.

ED. *B.N.E.* i. 316-329; ii. 308-320; cf. ib. p. XL. *Inc.* Ba soichenelach inti hisin d'fuil riograide Mumhan. *Expl.* Aga fil an sith suthain 7 comhlanas an uile maithesa.

64. Senan, bp., of Inis Cathaigh, [March 1, March 8].

MSS. (1) Book of Lismore, ff. 17ª-23ᵇ.

(2) Bodl. Lib. Laud Misc. 610, ff. 1ª-5ᵈ; imperfect, beginning at l. 1906 of Stokes' ed.

(3) *Paris*, ff. 33-7.

(4) O'CLERY 1, ff. 226ª-241ᵇ.

(5) DINNEEN, pp. 244-77.

(6) Egerton 91, ff. 52ª-56ª.

ED. by Whitley STOKES from (1) with vv. ll. from (3) and (4), *Lismore Lives*, pp. 54-74; 201-221. Abbreviated Latin translation by COLGAN in *AA. SS.* pp. 530-6, which he derived 'ex quodam Hibernico Codice MS. Domini Gulielmi Derodani in Lagenia'; and O'Clery's colophon to (4) says that he copied it from the book which Maelisa Mac Egan wrote for O'Doradhan. The O'Dorans were hereditary Brehons of Leinster. *Inc.* Mirabilis Deus in sanctis suis. *Expl.* Ailim trocaire 7c.

II. SHORTER TRACTS AND ANECDOTES RELATING TO IRISH SAINTS.

65. Adamnan, and the abolition of women's service in war.

MS. (1) *R.I.A.* Book of Lecan, f. 166 r°, col. 4.

Inc. Dia roibe Adamnan fecht nand ac imthecht Muigi Breg. Cf. the Introduction to *Cáin Adamnáin.* Also in notes to ***Félire*** at Sept. 23; ***Fél.***[1] p. CXLVI; ***Fél.***[2] p. 210.

66. Adamnan, and the infant Christ.

MS. (1) *T.C.D.* H. ii. 15b, p. 59.

ED. by MEYER from (1), *Zeitsch. f. Celt. Phil.* v. 494-5. The same anecdote in *Mart. Don.* at Sept. 23. *Inc.* A. mac Ronain do chenél Conuill Gulbain. *Expl.* tucadh a taisi go hÉirinn iar ttrioll.

67. Adamnan, his Shrine, and the relics contained therein (at the place thence called Scrín Adamnáin, Skreen, bar. Tireragh, Co. Sligo).

MSS. (1) *L.L.* p. 370e.
(2) O'CLERY 1, f. 83.
(3) O'CLERY 2, f. 31.

(3) is almost certainly a transcript of (1). O'Clery copied it, Feb. 27, 1629 'from a black dark vellum'; (2) was copied Aug. 6, 1627 'from an old dark book' not identical with the original of (3), as it contains rather more. Prose Preface *Inc.* Ba hamra anti Adamnan. This is followed by a poem, ascribed to Adamnan himself, containing a list of the relics. *Inc.* A macucain is sruith in tiag, 7c.

68. Adamnan, Vision of, (Fís, Aislingthi Adamnain).

MSS. (1) *L.U.* facs. pp. 27^{a}-31^{b}.
(2) O'CLERY 2, ff. 39^{a}-46^{a}, a copy of (1). This may be called Recension A. *Inc.* Is uasal 7 is adamraigthe. *Expl.* aerer cech maithiusa.
(3) *L.Br.* pp. 253^{b}44-256^{a}43.

(4) Liber Flauus Ferg. vol. I. Part. ii, ff, 3^{d}-6^{a}. (Cf. GWYNN, *L.F.F.* p. 23) = Recension B. *Inc.* Magnus Dominus noster. *Expl.* tria impidi Adamnain.

(5) *Paris*, ff. 95^{b}-98^{d} = Recension C, abbreviated and in some respects intermediate between A and B.

(6) Book of Lismore, ff. 34^{d}-5^{a} (fragment). [Owing to a defect in the original from which the Book of Lismore was copied, the conclusion of the Life of Brendan and the greater part of the Fís Adamnáin were lost, and the two fragments were copied continuously by the Lismore scribe ; cf. *V.S.H.* p. XL].

EDD. from (1) by Whitley STOKES, Simla (1870) ; by WINDISCH from (1) and (3), *Irische Texte*, i. 169 ff. ; by VENDRYES from (5), *Rev. Celt.* xxx. 356-82. Translations, by ' Mac dá Cherda ' (Whitley STOKES), *Fraser's Magazine*, vol. LXXXIII. 184-94 (1871) ; reprinted, Margaret STOKES, *Three months in the Forests of France*, pp. 265-79. Also in BOSWELL, *A Mediaeval precursor of Dante*, pp. 28-47. An abbreviated version is embodied in the Echtra Clerech C.c., infra No. 116 ; *Rev. Celt.* xxvi. 132.

69. Adamnan, second vision of, (Visio quam uidit Adamnanus).

MSS. (1) *L.Br.* pp. $258^{b}8$-$259^{b}40$.

(2) Liber Flauus Ferg. vol. II. Part ii, f. 10 ; v. GWYNN, *L.F.F.* p. 33.

(3) *T.C.D.* H. ii. 15b, p. 59.

ED. by Whitley STOKES from (1), *Rev. Celt.* xii. 420-442. *Inc.* ut supra. *Expl.* amal doruirmi siumm. In (2) the Latin preface is wanting, and the *Expl.* is different : 7 itcidh Padruig forsan duilemain, 7 athnum creidmhe do beith ac na dainibh annsin.

70. Adamnan, story of, and Irgalach, and of the adoption of the true Easter in Ireland.

MSS. (1) Brussels, Bibl. Roy. 5301-20.

(2) O'CLERY 2, ff. 32-3. On f. 33^{b} O'Clery has written the following note : From ancient documents of an old history book belonging to Flann, son of Cairbre Mac Egan, I wrote these two annals (lit. Calends) relating to Adamnan.

ED. from (1) by O'DONOVAN, *Three fragments of Irish Annals*, pp. 100-05. *Inc.* Isin bliadain sin dorala eidir Irgalach... 7 A.

71. Adamnan, story of, and Aengus mac Tipraite.
Preface to Aengus' hymn 'Martine te deprecor', *Liber Hymn.*[1] p. 172; *L.H.*[2] i. 46.

72. Adamnan, story of, and Cianan's Tomb.
Félire, notes to Nov. 24, *Fél.*[1] p. CLXXI; *Fél.*[2] p. 244.

73. Aena (Oenu) of Cluain meic Nois [Jan. 20], story of, and king Guaire Aidne.
MSS. (1) Brit. Mus. Harl. 5280, f. 15[b].
(2) *T.C.D.* H. ii. 17, p. 398.
(3) ib. H. iii. 18, p. 48[b].
(4) Egerton 1782, f. 398.
EDD. by MEYER from (1) and (3), *Arch. f. Celt. Lex.* iii. 1-2; by O'GRADY from (4), *Silua Gad.* i. 401; ii. 437. *Inc.* Oeno maccu Laigsi... ise rop anmchara do Guaire. *Expl.* cein ro marsat.

74. Baithin (successor of Columba at Iona), [June 9], anecdote of.
MSS. (1) *Rawl.* B. 512, f. 142[b].
(2) Book of Lismore, f. 45[d].
(3) Edinb. Advocates' Library I, p. 15.
(4) *R.I.A.* Liber Flauus Fergusiorum, vol. II. Part iii, f. 8[c]; cf. GWYNN, *L.F.F.* p. 34.
(5) O'CLERY 1, f. 112[a]; this is called 'a fragment of a *Life* of Baithin'; it is a transcript of (2).
(6) *R.I.A.* 23. G. 25, p. 115 (imperfect).
EDD. by Kuno MEYER from (1) and (5), *Gaelic Journal*, iv. 229; by Douglas HYDE from (6), in *An teglaisech Gaedelach*, November 1920; cf. *Mart. Don.* pp. 162-4. *Inc.* Baithin mac Brenainn... 7 Colum Cille... clann da derbbrathar iat. *Expl.* 7 ba hecnaidhi amra ée.

75. Baithin, his vision of the three chairs in heaven.
MSS. (1) *T.C.D.* H. iii. 17, col. 677.
(2) ib. H. iii. 18, p. 417[b].
This story occurs also in the notes to the *Félire*, *Fél.*[1] p. CI; *Fél.*[2] p. 146; cf. also No. 103 infra. *Inc.* Aislinge atconnairc

Baithin ro innis do Colum Cille .i. tri cathairi do beith *in celo*. *Expl.* docho lium Cinel Lugdach ina Cinel Conaill.

76. Bec mac Dé, the prophet, [Oct. 12], three short stories relating to.

(a) Bec mac Dé and the contest of Ruadan and Diarmait, v. infra No. 174.

MSS. (1) *L.Br.* 260b12.
(2) *Y.B.L.* col. 802 ; facs. 136a8.

This forms part of the tale Aided Diarmata, *Silua Gad.* i. 75 (from Egerton 1782, f. 38b). *Inc.* Bec mac Dé, isé fáith is dech bui i nErinn.

(b) Death of Bec.

MS. (1) *L.Br.* 260b37.

Inc. O thanic cusna dedenchu do Bec.

(c) The first words of Bec immediately after birth.

MSS. (1) *L.Br.* 260b51.
(2) O'Clery 2, f. 66a.
(3) Brussels, Bibl. Roy. 5100-4, p. 4.

Ed. from (1) and (3) by Thurneysen, *Zeitschr. f. Celt. Phil.* x. 421-2. *Inc.* (prose preface) Cetbriathra Bic meic Dé... Dia mbui cach aca rada : is bec in nóidiu 7c. *Inc.* (poem) Ailech cen giall.

77. Becan (mac Cula), of Imlech Fiaich, [April 5], story of, and Diarmait mac Cerbaill.

MSS. (1) *L.L.* p. 358 marg.
(2) Book of Lismore, f. 94c.
(3) Liber Flauus Fergusiorum, vol. I. Part ii, f. 6c ; v. Gwynn, *L.F.F.* p. 23.
(4) Dublin Franciscans, A. 9 (3), p. 43.
(5) *R.I.A.* Stowe No. 23 (B. iv. 2), f. 144a (under the title : Aided Bresail, Death of Bresal).
(6) ib. 23. P. 3, p. 11b.

Edd. by Stokes, *Lismore Lives*, pp. xxvii f., from (2); by Meyer, *Zeitsch. f. Celt. Phil.* vii. 305-7, from (5) ; in an abridged form in *Mart. Don.* at Apr. 5. *Inc.* Fled mor dorinne... Bresal.

78. Brendan of Clonfert, legend of. 'The twelve apostles of Erin.'

MSS. (1) Brit. Mus. Egerton 1781, ff. 152^{d}-3^{d}.
(2) *R.I.A.* Liber Flauus Ferg., vol. II. Part v, ff. 7^{c}-8^{b}; cf. GWYNN, *L.F.F.* p. 39.
(3) O'CLERY 1, f. 70^{b}.
(4) Brussels, Bibl. Roy. 5100-4, f. 12^{a}.
(5) Brit. Mus. Egerton 136, ff. 75^{a}-9^{a}.
(6) *T.C.D.* H. i. 11, f. 58^{b}; copied from (5).

EDD. by THURNEYSEN, from (2) and (4), *Zeitsch. f. Celt. Phil.* x. 408-420; *B.N.E.* i. 96-102; ii. 93-98; cf. ib. pp. XXIV-XXV. *Inc.* Bator da apstol decc na hErenn. *Expl.* Is Iudus Scarioth me.

79. Brendan of Clonfert, and Judas Iscariot. 'Tuarascbail Iudais Scairioth.'

MS. (1) Book of Fermoy, f. 58^{a}.

This is a version of the Judas incident in the Brendan story in the form embodied in the 'Twelve Apostles of Ireland', supra, No. 78; cf. *B.N.E.* i. 100-2. *Inc.* <Doc>uadar ann la aile foran muir .i. Brenainn.

80. Brendan of Clonfert, story of birth of.

MS. (1) *L.L.* p. 371^{a}.

EDD. by H. GAIDOZ, *La naissance de S. Brendan*, *Recueil de textes étrangers*, Paris, 1888; by Whitley STOKES, *Lismore Lives*, p. 349. *Inc.* B. mac Findloga... i noen amsir la Oengus mac Nadfraich ro genair.

81. Brendan of Clonfert, dialogue of, with Bishop Moinenn of Clonfert [March 1], on death.

MSS. (1) *L.L.* 371^{a}1 (defective in facs.).
(2) *Paris*, f. 29^{c} (with title: Foscel ar Brenainn, 'short story about B.').
(3) *T.C.D.* H. iii. 18, p. 40 (a shorter version).

ED. by VENDRYES from (2), *Rev. Celt.* xxxi. 309-311; cf. *Cod. Sal.* col. 771, where the interlocutor is B.'s sister, Brig. *Inc.* Luid B. do thabairt anma a mathar a hifern. *Expl.* ro isam, ro aitrebam 7c.

82. Brendan of Clonfert, and Dobarchu.

MSS. (1) Book of Lismore, f. 45^{c}.
(2) *R.I.A.* Liber Flauus Fergusiorum, vol. II. Part v, f. 12^{b} (very illegible); cf. GWYNN, *L.F.F.* p. 41.

Ed. by O'Grady from (1), *Mélusine*, iv. 298. It is incorporated in the Brussels Irish Life (above, No. 10); cf. *B.N.E.* i. 81-3. *Inc.* Bai B. mac Finnloghai a nDubhdhoire a Tuadhmhumain.

83. Brendan of Clonfert, story of, and Brigit and the sea-monsters.

MSS. (1) *Rennes*, f. 74[b] (v. *Rev. Celt.* xv. 88).
(2) *Rawl.* B. 512, f. 36[a].

Embodied in Brussels Life, *B.N.E.* i. 85-6; also in notes to Broccan's Hymn 'in laudem S. Brigidae', *Liber Hymnorum*[2], i. 118; *Thes.* ii. 335-6; and in the Preface to Ultan's Hymn, *Lib. Hymn.*[2] i. 108-9; *Thes.* ii. 323. *Inc.* Secht mbliadna boi B. for muir ic iarraid thire tarrngere. See below, No. 86 (f).

84. Brendan of Clonfert, release of Aed Guaire by.

This evidently existed as a separate story; but I only know it as embodied in the Brussels Life, *B.N.E.* i. 88-90, where the compiler himself admits that it is wrongly placed.

85. Brendan of Clonfert, story of, and the young harper, and the angel bird.

MSS. (1) *Rawl.* B. 512, f. 142[a].
(2) Book of Lismore, f. 43[c].

Ed. by Whitley Stokes from (2), *Lismore Lives*, p. xiii; also embodied in the Brussels Life, *B.N.E.* i. 92-3; and in *Mart. Don.* at May 16. *Inc.* Fecht do B. mac hui Altai a Cluain Ferta dia Casc.

86. Brigit, stories of, appended to the second Irish Life; above No. 12.

These stories are stated to be from another source from that from which the Life itself was derived: slicht sain inso budesta.

MS. (1) *Rawl.* B. 512, ff. 35[c]-6[b].

(a) The King of Leinster's brooch; cf. *Lib. Hymn.*[2] i. 123; *Thes.* ii. 345. *Inc.* Delg dorat ri Laigen a ngill.

(b) The ingot of silver; cf. *L.H.* i. 124; *Thes.* ii. 346. *Inc.* triar brathar dia tart a nathir tinni argait.

(c) The three 'hunger-men'; cf. *L.H.* i. 125; *Thes.* ii. 347. *Inc.* Triar trenfer ro batar oc denum cluid.

(d) Water turned into mead; cf. *L.H.* i. 125; *Thes.* ii. 347. Ed. by Whitley Stokes, *Lismore Lives*, p. 331. *Inc.* Lind ro dlecht ri Laigen.

(e) Brigit and her craftsman, bp. Condla (Conlaed), of Cell dara, [May 3]. Cf. *L.H.* i. 125; *Thes.* ii. 346-7; also in notes to *Félire*, *Fél.*[1] p. lxxxiii; *Fél.*[2] p. 128. *Inc.* Condla, cerd Brigte ro triall du Ruaim.

(f) Brigit, Brendan, and the sea-monsters, and the cowl hung on a sunbeam; cf. *L.H.* i. 118; *Thes.* ii. 335-6; cf. supra No. 83. *Inc.* Brenaind in mara, secht mbliadna dó for ler.

87. Brigit, short stories of.

(a) The young clerk who had lost his confessor.

MSS. (1) *L.L.* 283[b]4.

(2) Liber Flau. Ferg. vol. I. Part iv, f. 6[a]; cf. Gwynn, *L.F.F.* p. 28.

Also in notes to the *Félire*, *Fél.*[1] p. xlvi; *Fél.*[2] p. 64. *Inc.* Mac clerech do muntir Ferna móire.

(b) The leper who asked for the best cow and the best calf. (Cf. Cogitosus, § 16.)

MS. (1) Edinb. Adv. Libr. XXVI, f. 2[d].

Inc. Clamh tainig co Brigidh do chungi bó fuirraidh.

(c) Efficacy of Brigit's prayers.

MSS. (1) *R.I.A.* Book of Lecan, f. 166[c].

(2) King's Inns, Dublin, No. 14, f. 3[a].

Ed. by Meyer from (1), *Zeitsch. f. Celt. Phil.* xii. 293-4. *Inc.* Cach ni ro aitched B. forsan Coimde do beredh di fa cetoir. (This corresponds to Lismore Lives, l. 1689.)

(d) Brigit and her mother's sister, Fainche.

MS. (1) *L.L.* p. 367, top margin.

Ed. Whitley Stokes, *Lismore Lives*, p. 335. *Inc.* F.... siur mathar Brigte,... bai dano F. i nambriti.

88. Brigit, story of three of her monks and the poison.

Preface to Ultan's Hymn: Brigit bé bith-maith, *Lib. Hymn.*[2] i. 107-8; *Thes.* ii. 323-4.

89. Caencomrac, bp., of Cluain meic Nois, ob. 901 [July 23]. Story of his disappearance.

MSS. (1) Book of Lismore, f. 143^{c}.
(2) Book of Fermoy, f. 42^{d} (under the title : Scél saltrach na muice).
(3) *R.I.A.* Hodges and Smith No. 150 (23. M. 50), p. 145.

ED. by O'GRADY from (1), *Silua Gad.* i. 87-9 ; ii. 94-6. (A very wild legend.) *Inc.* Easpac uasal ra bhai i Cluain meic Nois. *Expl.* isin caplait ina aithle sin.

90. Caimin of Inis Celtra, story of, and Cuimine Foda, and king Guaire Aidne.

MSS. (1) Book of Lismore, f. 44^{c}.
(2) *Rawl.* B. 512, f. 141^{b}.
(3) *Y.B.L.* col. 795, facs. p. 132^{b}21.

This story is embodied in the tale *Cath Cairnn Conaill*, which has been edited by STOKES from *L.U.* pp. 115^{b}-7^{b}, in *Zeitsch. f. Celt. Phil.* iii. 203-219 ; and by O'GRADY from Egerton 1782, ff. 59 ff., in *Silua Gad.* i. 396 ff.; ii. 431 ff. STOKES has also printed this story from *L.U.* in *Lismore Lives*, p. 304. Dr. TODD has printed the story in *Liber Hymn.*[1] p. 87 from an unnamed MS., *perhaps* (1). COLGAN gives a Latin version in his *AA. SS.*, p. 746, and says that it occurs in a note on the *Félire* at March 25, but no trace of it is to be found there in either of Stokes' editions of that work, though there is an allusion to Caimin, *Fél.*[1] p. LXV ; *Fél.*[2] p. 100. Dr. Todd repeats Colgan's statement. *Inc.* Fechtus do Ghuaire Aidhne 7 do Cumain Fotai 7 do Chaimin Innsi Celltra.

91. Cainnech, ab. of Achad Bó, [Oct. 11], story of, and the soul of Cromdub.

MSS. (1) Book of Lismore, f. 68^{c}.
(2) Book of Fermoy, f. 62^{c}.
(3) *R.I.A.* 24. L. 11, f. 21 r°.
(4) ib. Hodges and Smith No. 150, p. 168.

ED. from (1) by Rev. T. ROCHE, *Irislebar Muighe Nuadhad*, I. iii. 76 (1910). *Inc.* Araile laithi do Chaindech a noilen Rosa Cre. (This is an Irish version of § 48 of the Life in *Cod. Sal.* col. 386.)

92. Cairbre Crom, bp., of Cluain meic Nois, [March 6], story of, and the ghost of king Maelsechlainn.

MSS. (1) *L.L.* 259[b].

(2) Brussels, Bibl. Roy. 5100-4, f. 76[b].

Ed. from (2) by Whitley Stokes, *Rev. Celt.* xxvi. 362-9. The story is also given in *Mart. Don.* at March 6. Latin Translation by Colgan, *AA. SS.* pp. 598-9. *Inc.* Epscop uasal ro bui hi Cluain mic Nois.

93. Cairech Dergain, of Cluain Boirenn, [Feb. 9], story of, and Ricinn, daughter of Crimthann mac Lugdach.

MS. (1) *R.I.A.* Stowe No. 23 (B. iv. 2), f. 145[a].

Ed. by Meyer, *Arch. f. Celt. Lex.* iii. 308-9 (an extraordinary story). *Inc.* Crimthann mac Lugdach, diata Crimthann la hU Maine. *Expl.* do Dia 7 di Chairich.

94. Cairnech, bp., [March 28], story of.

MS. (1) Book of Ballymote, facs. p. 208[a].

This is an insertion in the Ballymote recension of the Irish Nennius, whence printed in Todd's *Nennius*, pp. 178 ff. (cf. ib. Add. Note xxii); and in Skene's *Chronicles of the Picts and Scots*, pp. 52 ff.; cf. *V.S.H.* ii. 390. *Inc.* Gabas Sarran rigi mBretan.

95. Cairnech, bp., of Tuilén, [May 16].

(a) Story of, and Cianan of Daimliac, [Nov. 24].

Notes to *Félire*, *Fél.*[1] p. clxx; *Fél.*[2] p. 244.

(b) Story of, and the body of Niall Noigiallach, *Fél.*[2] pp. 244-6.

Cairnech figures prominently in the tale: *Aided Muirchertaig maic Erca*, *Rev. Celt.* xxiii. 396 ff. He is sometimes identified with the Welsh Carantoc, *Cambro-British Saints*, pp. 97-101; Capgrave, ed. Horstman, i. 177-9.

96. Cathusach, (of Magh Eo), anecdote of.

MS. (1) *T.C.D.* H. ii. 17, p. 399[a].

Inc. Ro edbairsid Sacsain Maigi Eo dechmad; cf. Abbott and Gwynn, *Catalogue*, p. 114.

97. Ciaran of Cluain meic Nois, story of, and Cairpre Crom, king of Úi Maine.

MSS. (1) Book of Lismore, f. 45^{b}.
(2) Book of Fermoy, f. 51^{a}.
(3) Brit. Mus. Egerton 92, f. 39^{a}.
(4) *R.I.A.* Book of Hy Many, f. 126^{c}.
(5) Brussels, Bibl. Roy. 5100-4, f. 78^{a}.

EDD. by O'DONOVAN from (3) in *Journal of Kilkenny Arch. Soc.* for 1858, p. 453; by Whitley STOKES from (5) in *Rev. Celt.* xxvi. 369; by K. MEYER from (4) in *Arch. f. Celt. Lex.* iii. 224. *Inc.* Bai Cairpre C. mac Feradhaigh...; dognidh didiu C. ulca imda fria cach.

98. Ciaran of Cluain meic Nois, Patrick's Prophecy of,
MS. (1) *T.C.D.* H. ii. 17, f. 397^{c} (very illegible).

In *Rawl.* B. 512, f. 62^{a}, and in the Franciscan MS. A. 7, this anecdote occurs among the notes to the *Félire*, whence printed by STOKES, *Fél.*[2] pp. 202-4; *Vita Trip.* p. 556. It occurs also in *Vita Trip.* p. 84. *Inc.* Timdibe saegail Ciarain.

99. Ciaran of Cluain meic Nois, story of, and Finnian of Magh Bile [Sept. 10], Aed mac Bric [Nov. 10], and the birth of Aed Slane.

MSS. (1) *L.U.* pp. 52-3; the concluding poem also in *L.L.* 145^{b}.
(2) O'CLERY 1, f. 72^{a}.
(3) Brussels, Bibl. Roy. 5100-04, p. 18. [Both (2) and (3) were copied from the Red Book of Munster.]

EDD. from (1) by WINDISCH, *Berichte d. sächs. k. Ges. d. Wissenschaften*, Juli, 1884; by O'GRADY, *Silua Gad.* i. 82-4; ii. 88-91. *Inc.* Temair na rig, issi ba domhgnás. *Expl.* ba do Connachtaib Mugain.

100. Ciaran of Cluain meic Nois, story of the man (Abacuc) who perjured himself by, in the Fair of Telltown.

MSS. (1) *L.L.* p. 274^{a}9.
(2) *Rawl.* B. 512, f. 140^{a}.
(3) Liber Flauus Ferg. vol. I. Part i, f. 10^{c}.
(4) ib. vol. I. Part iv, f. 6^{b} (cf. GWYNN, *L.F.F.* pp. 19, 29).
(5) Dublin Franciscans, A. 9 (3), p. 32^{b}.
(6) Edinb. Advocates' Library, XXVI, f. 2^{b}.

EDD. by O'GRADY from (1), *Silua Gad.* i. 416; by FRASER from (3) and (4), *Ériu*, vi. 159 f.; cf. TODD's *Irish Nennius*, p. 206. *Inc.* Ferthair oenach Taltenn la Diarmait mac Cerbaill.

101. Colman Ela, story of two youths in his monastery.
MS. (1) *T.C.D.* H. iii. 17, c. 678.
This is an Irish version of § 19 of the Latin Life of Colman, *V.S.H.* i. 266.

102. Colman mac Duach (son of Dui), bp., of Cell meic Duach, [Feb. 3], story of, and Guaire Aidne.
MSS. (1) *Y.B.L.* col. 796, facs. p. 133[a].
(2) Brussels, Bibl. Roy. 5100-4, f. 82[b].
EDD. by O'KEEFFE from (1), *Ériu*, i. 43-8; by STOKES from (2), *Rev. Celt.* xxvi. 372-7. *Inc.* Colman mac Duach diata Cell meic Duach. *Expl.* osin amach co brath. COLGAN gives a Latin Version, *AA. SS.* pp. 244-5.

103. Colum Cille, origin of his name, and stories of the nettle pottage, and of the three chairs; cf. supra, No. 75.
MS. (1) *L.Br.* p. 236[b]1.
ED. by Whitley STOKES, *Lismore Lives*, pp. 301-3. It occurs also in the notes to the *Félire*, *Fél.*[1] p. c; *Fél.*[2] p. 146. *Inc.* C.c. mac Fedlimid... .i. Colum pro simplicitate eius dictus est. *Expl.* oldait Cenél Conaill.

104. Colum Cille, his ascetic devotion. 'Do crabud C.c.'
MS. (1) King's Inns, Dublin, No. 10, f. 32[d].
Inc. Da cet slechtain donith cech laei. *Expl.* tria rath faistine.

105. Colum Cille, dialogue of, with a youth at Carric (Carn) Eolairg.
MSS. (1) *T.C.D.* H. ii. 17, p. 178 (this is one of the leaves which originally belonged to the Book of Lecan).
(2) *T.C.D.* H. iii. 18, p. 555.
ED. from (2) by MEYER, *Zeitsch. f. Celt. Phil.* ii. 313-17; cf. MEYER's *Imram Brain*, i. 87-90. *Inc.* Imaccallaim C.c. 7 ind oclaig... Asberat alaile bod e Mongan. *Expl.* a nemaisneis doib.

106. Colum Cille, short story of, in Aran.
MSS. (1) *Paris*, f. 56[d].
(2) *Rawl.* B. 512, f. 141[a].

EDD. by K. MEYER from (2), *Gaelic Journal*, iv. 162; by VENDRYES, from (1), *Rev. Celt.* xxxiii. 354-5. *Inc.* Laa nann tainic C.c. a timcell Airne.

107. Colum Cille, story of, and Comgall, Cainnech and Cruimther (= presbyter) Dathi [? Aug. 9].

MS. (1) Book of Lismore, f. 43^{d}.

Inc. C.c. 7 Comhghall 7 Caindech dochuatar do thig Crumthir Dathi.

108. Colum Cille and the Convention of Druim Cetai.

MS. (1) Edinb. Advocates' Libr. V. f. 2^{c}-4^{a}.

In several MSS. this forms the preface to the *Amra*, on which see below, No. 204. It occurs in the list of materials collected by Colgan and his associates, in *Rawl.* B. 487, f. 69 r°, under the title : Rationes tres quibus D. Columba cille adductus ex Albania in Iberniam uenit. *Inc.* Loc 7 aimsir 7 tucait sgribind don eladhain so. Log don remfocul so cedus Druim cetai air is and doronadh in chet chaibdel de conuigi ' Ni disceoil '. I naili locco immorro doronad corp in iumaind o sin amach ut apparet .i. Ciannachta Glinne Geimin do shundrudh. (This is fuller than the Preface either in *L.U.* 5^{a} or *Rawl.* B. 502, *Rev. Celt.* xx. 36.)

109. Colum Cille and Maedoc, contest of, with demons for the soul of Brandub, king of Leinster.

MS. (1) *R.I.A.* Book of Lecan, f. 183^{b}-^{c}.

Inc. Ise tra C.c. do cuir cach ndochar do Leith Cuind. *Expl.* S<c>el ar mirbail C.c. *Finit.*

109*. Colum Cille, caps verses with the devil.

MS. (1) Laud Misc. 615, p. 134.

ED. by K. MEYER, *Ériu*, v. 7. *Inc.* In drochspirut do fiarfaig do C.c.

110. Colum Cille, story of, and Baithin, discussing the fame of Patrick.

MS. (1) Liber Flauus Ferg. vol. I. Part iii, f. 2^{b}; cf. GWYNN, *L.F.F.* p. 25.

Inc. Do luigh C.c. fecht naill 7 Baithin do Ardmacha. *Expl.* in sgel no innisim dib.

In Edinb. Adv. Libr. XXXI are some verses, much mutilated, in which C.c. gives directions to Baithin concerning the rights and privileges of his Churches.

111. Colum Cille, story of, and Aedan, son of Gabran, king of Scottish Dalriada.

MSS. (1) *Y.B.L.* col. 858, facs. p. 164[a]1.
(2) *T.C.D.* H. ii. 17, p. 423[b].

Inc. C.c. mac Feidlimid, is he ro bo anmchara do Aedan.

112. Colum Cille, story of the last three years of his life.

MSS. (1) Liber Flau. Ferg. vol. I. Part iii, f. 3[a]; v. GWYNN, *L.F.F.* p. 26.
(2) Brit. Mus. Egerton 136, f. 73[b].
(3) *T.C.D.* H. i. 11, f. 58[a]; copied from (2).

Inc. Fechtus do C.c. ina regles tri bliadna re mbas. *Expl.* 7 cercaill cloichi fona chinn.

113. Colum Cille, vision of. (Short prose Preface and short poem.)

MS. (1) *T.C.D.* H. iii. 18, p. 60[a].

ED. by K. MEYER from (1), *Zeitsch. f. Celt. Phil.* vi. 260. *Inc.* Fís atchonnairc C.c... Tarfas damsa dul for sét.

114. Colum Cille, story of, and Dallan Forgaill, [Jan. 29], and the Amra.

MS. (1) *T.C.D.* H. iv. 22, p. 1.

Inc. Fecht naon cid dia tintallad (?) gaiscid mor sa for Ulltaib.

115. Colum Cille, story how the Amra of, freed Mac Taidg meic Toirdelbaig O'Brien from captivity and the devil.

MS. (1) Liber Flauus Ferg. vol. II. Part iv, f. 1[b]; v. GWYNN, *L.F.F.* p. 35.

Inc. Fecht naen dia mboi Mac Taidg... i mbraidinus. *Expl.* acht guidi Colaim Cille.

116. Colum Cille. Adventures of his clerks. 'Echtra (Merugad, Sechrán) clerech C.c.'

MSS. (1) *Y.B.L.* col. 707, facs. p. 86[b].
(2) Book of Fermoy, f. 58[c].

(3) Brit. Mus. Additional 30,512, f. 2[a].

(4) *T.C.D.* H. i. 11, f. 107 ; copied from (3).

EDD. from (1) by THURNEYSEN, *Programm zur Feier des Geburtstags... des... Rector... der Universität zu Freiburg i. Br.* 1904 ; by Whitley STOKES, *Rev. Celt.* xxvi. 130-170. *Inc.* An tan tanic derid rigi 7 aimsiri do Domnall mac Aeda. *Expl.* rombe nem iar soilse snede.

117. Colum Cille, story of, and the composition of the Hymn 'Altus Prosator'.

Lib. Hymn.[1] pp. 204-5, 223-7 ; *L.H.*[2] i. 62-5.

118. Colum Cille, story of, and Aed mac Ainmirech.

Preface to the Hymn 'Noli Pater', ascribed to C.c. *Lib. Hymn.*[1] p. 262 ; *L.H.*[2] i. 87.

119. Colum Cille, story of, and the storm in Coire Brecain.

Preface to Ultan's Hymn 'Brigit bé bithmaith', *L.H.*[2] i. 107 ; *Thes.* ii. 323 ; cf. the heading to the poem printed in REEVES' *Adamnan*, pp. 264-9, from Brussels, Bibl. Roy. 5100-4, pp. 38-9 ; *Mart. Gorm.* p. XI.

120. Colum Cille, story of, and the battle of Cuil Dremne.

MS. (1) Book of Lismore, f. 94[c].

This is part of the tale *Aided Diarmata meic Fergusa Cerrbeoil*, edited by O'GRADY from Egerton 1782, f. 37[a], *Silua Gad.* i. 72 ff. *Inc.* Dognither feis Temra. This corresponds with *Silua Gad.* i. 79, 7.

121. Colum Cille, story of, and Cormac Úa Liathain, ab. of Dermagh, [June 21].

Notes to *Félire*, *Fél.*[1] p. CVI ; *Fél.*[2] p. 156.

122. Colum Cille, story of, and Donnan of Egg.

Notes to *Félire*, *Fél.*[1] p. LXXIV ; *Fél.*[2] p. 114.

123. Comgall, ab. of Bennchor, [May 10], story of, and the monk who came from Britain to contend with him in asceticism.

MSS. (1) Book of Lismore, f. 69[d].

(2) *Rawl.* B. 512, f. 141[d].

(3) Egerton 92, f. 30[b].
(4) Edinb. Adv. Libr. XXVI, f. 2[d].
(5) *T.C.D.* H. iii. 17, c. 678.

EDD. by K. MEYER from (1), *Gaelic Journal*, iv. 229; by the same from (4), *Anecdota*, iii. 9-10. This is an Irish version of the incident in § 46 of the Latin Life of Comgall, *V.S.H.* ii. 17. *Inc.* Manach craibdech tainic tairis anoir.

124. Comgall, story of, and Mochoemoc, about fasting.
MS. (1) *T.C.D.* H. iii. 17, c. 677.
Inc. Comgall Bendcair bai for sligid 7 Mocaemog ina farrad. Rogab ita mor in macam 7c.

125. Comgall, story of, and Finnchu of Bri Gobann.
Notes to *Félire*, *Fél.*[1], p. CLXXII ; *Fél.*[2], pp. 246-8.

126. Comgall, story of, and Molua of Cluain ferta Molua.
Notes to *Félire*, *Fél.*[1], p. CXXVIII ; *Fél.*[2], p. 180.

127. Cormac mac Cuilennain, king of Munster and bp., [Sept. 14]. Story of his three wishes.
MS. (1) O'CLERY 1, f. 75[a].
Inc. Tri briathra doratt C. mac C.

128. Cucuimne [Oct. 7 in *O'Gorman*; Mar. 24 in *R.I.A.* 23. D. 9], story of, in Preface to his hymn 'Cantemus in omni die'.
Liber Hymn.[1] 139 ; *L.H.*[2] i. 32.

129. Cuimine Foda, three stories of, and Comgan son of Maelochtar (Mac da Cherda).
(a) MS. (1) *Y.B.L.* col. 335, facs. p. 326[a].
Inc. Cumain F. ... sui ecna 7 ardespoc Muman.
(b) MSS. (1) *Y.B.L.* col. 797, facs. p. 133[b].
(2) Brit. Mus. Harleian 5280, f. 25[a].
Inc. Mac Telene do feraib Muman.
(c) MS. (1) *Y.B.L.* col. 798, facs. p. 134[a].
Inc. In Mac da Cherda imraiter sund.
ED. by O'KEEFFE, *Ériu*, v. 18-44.

130. Dallan Forgaill, of Maighin, [Jan. 29], reputed author

of the Amra Coluim Cille, and of the Amra Senáin. Story of, and Conall, ab. of Inis Cael [May 22], and of his death and burial; occurs in some copies of the Preface to the Amra C.c.

MSS. (1) Egerton 1782, f. 1^b.
(2) *Y.B.L.* col. 680, facs. p. 71^a.
(3) *L.Br.* p. 238^c.

ED. from (1) by Whitley STOKES, *Rev. Celt.* xx. 435-6. *Inc.* Molad dorinne Dallán do Chonall Chóel.

Darerca, v. Moninne.

131. Donnan, ab. of Eigg, [April 17], martyrdom of, and his companions.

MS. (1) *L.L.* 371^b37 (mainly in Latin).

Here this occurs as an independent story; but in other MSS. it occurs in varying forms among the notes to the *Félire*; v. *Fél.*[1] p. LXXIV; *Fél.*[2] pp. 114-6; cf. *Mart. Don.* at Apr. 17. The *Mart. Tall.* professes to give their names. *Inc.* Ega nomen fontis.

132. Dunchad Úa Braein, ab. of Cluain meic Nois, ob. 988, [Jan. 16]. Story of his retirement to Ardmacha and miracles there.

MSS. (1) Laud Misc. 610, f. 14^c.
(2) Liber Flau. Ferg. vol I. Part iv, f. 6^a; v. GWYNN, *L.F.F.* p. 29.
(3) O'CLERY 1, f. 113^a.
(4) *R.I.A.* Hodges and Smith No. 150, p. 164.

ED. from (1) by K. MEYER, *Zeitsch. f. Celt. Phil.* iii. 35-6. *Inc.* D. húa Brain, comarba Ciarain, docuaid do ailithre co hArdmacha. (Dunchad does not seem to occur in any of the Calendars, but COLGAN gives a notice of him at Jan. 16, *AA. SS.* pp. 105-8. He says that a short Life of him occurs in the Book of Macarthy Reagh, which is another name for the Book of Lismore. No such Life occurs among the contents of that Book as enumerated by Stokes. Perhaps it may have occurred in some of the lost portions of that MS. Possibly it was only another copy of the above story.)

133. Eimine Bân, bp., of Ross Glas, [Dec. 22], story of the self-sacrifice of, and of his monks: 'Cáin Eimine báin'.

MSS. (1) *R.I.A.* 23. P. 3, f. 16 r°.
(2) O'CLERY 1, f. 99^{a}, where it is called : ' Betha Eimhin. '
(3) Brit. Mus. Additional 30,512, f. 27^{a}.
(4) *T.C.D.* H. i. 11, f. 133^{b} ; copied from (3).

ED. from (1) (3) (4) by O'KEEFFE, *Anecdota*, i. 40-5 ; translation by PLUMMER, *Ériu*, iv. 39-46, q. v. *Inc.* Dolotar flaithi Laighen isin duinebath. *Expl.* o Laignib co brath.

134. Eimine Bân, short story of, and Cormac mac Cuilennain.
MS. (1) *T.C.D.* H. iii. 17, col. 678.

EDD. by K. MEYER, *Zeitsch. f. Celt. Phil.* vii. 299 ; by PLUMMER, *Ériu*, iv. 40. *Inc.* Cormac mac C. rainic co Ros nGlaise.

135. Eogan, son of Murchad, story of his sons.
MSS. (1) *R.I.A.* Book of Lecan, f. 60^{b}.
(2) *B.B.* facs. p. 233^{a} (imperfect).

Abbreviated Latin translation by COLGAN, *AA. SS.* pp. 751-55, under the title : Vita S. Cormaci, who is the one of the sons dealt with at greatest length, above, No. 29. *Inc.* Cethra meic Eogain meic Murchada... .i. Cormac, Beccan [May 26], Culan, Diarmait. (Though only four sons are mentioned in this preamble, a fifth son, Eimin of Ross Glas, probably *not* identical with the preceding, is dealt with, and Colgan in his Latin version adds a sixth, Baitan or Baedan, cf. *Mart. Don.* March 23.)

136. Fechin. Story how his prayers caused the plague of 665.
Preface to Colman's Hymn ' Sén Dé '. *Lib. Hymn.*[1] p. 122 ; *L.H.*[2] i. 25 ; *Thes.* ii. 298. This story does not occur in any of the Lives of Fechin *as we have them*, v. *V.S.H.* p. LXVII.

137. Fergal the anchorite, and his prayers.
MS. (1) Liber Flauus Ferg. vol. I. Part iv, f. 5^{b} ; v. GWYNN, *L.F.F.* p. 28.

Inc. Acso na secht paidrech tuc Fergal Angcaire do nim do slanugud a derbsether 7 tsil Adaim uile. *Expl.* a naigid ficha 7 feirgi an Tigerna, et reliqua. Of Fergal the anchorite I know nothing, unless he is the Fergal of Inis Locha Cré, whose death is mentioned in *Ann. Ult.* and *F.M.* at 1119.

138. Fiacc, bp., of Slebte, [Oct. 12]. Story of his tonsuring by Patrick.

Preface to Fiacc's Hymn ' Genair Patraic ', *Lib. Hymn.*² i. 96 ; *Thes.* ii. 307-08. Also in the Life of Patrick, *Vita Trip.* pp. 188-190.

139. Finnian of Cluain Eraird, story of, and Ciaran of Cluain meic Nois, and Colum Cille.

Notes to *Félire*, *Fél.*² p. 202.

140. Finnian, bp., of Magh Bile, [Sept. 10], story of, and Tuan mac Cairill. ' Imaccallaim Tuain fri Finnia. '

MSS. (1) *L.U.* 15^a-16^b (incomplete).
(2) *Rawl.* B. 512, f. 97^c.
(3) Laud Misc. 610, f. 102^b-3^a.
(4) *T.C.D.* H. 3. 18, pp. 38-9.

Ed. by K. Meyer from (1) and (3) with vv. ll. from (2) and (4), *Voyage of Bran*, ii. 285-301. *Inc.* Iar tuidecht do F... cosin soiscéla i tir nErend. *Expl.* co haimsir Finnio maic hÚi Fiatach. (On this Finnian cf. *Lib. Hymn.*¹ pp. 98 ff. An extraordinary story relating to him, ib. p. 94 ; *Lib. Hymn.*² i. 22.)

141. Fursa, story of, and Maignenn.

MS. (1) *T.C.D.* H. ii. 17, p. 398^a.

Inc. Ecmaing Fursa fecht noen co Maignenn. *Expl.* do Dia 7 do Fursa.

Also in notes to *Félire*, *Fél.*¹ p. xxxv ; *Fél.*² p. 44 ; cf. *Cod. Sal.* cols. 935-6.

142. Fursa, short account of, from Bede.

MS. (1) King's Inns, Dublin, No. 10, f. 32^c.

Inc. Beda de S. Furseo refert, qui scripsit uitam eius (pergit hibernice).

143. Ibar, bp., of Bec Éire, [April 23], short account of.

MS. (1) *L.L.* 371^d1.

Inc. Ep. Ibar, tri bliadna trichat tri fichit uita eius.

144. Ita (Mite, Mide), of Cluain Credail, [Jan. 15]. Pedigree, and story of her ' dáel '.

MS. (1) Book of Lecan, f. 166 v°, col. 2.

Cf. also *Mart. Don.* and notes to *Félire* at Jan. 15; *Fél.*[1] p. XXXIV; *Fél.*[2] p. 42. *Inc.* Midi ingen Chindfaelad.

145. Longarad of Sliab Mairge, [Sept. 3], story of, and Colum Cille.

MSS. (1) Book of Fermoy, f. 80[d].

(2) *L.L.* 371[c]57 (a shorter version).

This story also occurs in the notes to the *Félire* at Sept. 3, *Fél.*[1] p. CXLI; *Fél.*[2] p. 198. The account in *Mart. Don.* Sept. 3, appears to be taken from (2). *Inc.* Longarad Coisfind a Muig Tuathat.

146. Maedoc of Ferna, story of, and the fifty British bishops.

MS. (1) *L.L.* p. 285[b].

This story also occurs in the notes to the *Félire* at Jan. 31, *Fél.*[1] p. XXXIX; *Fél.*[2] p. 54. *Inc.* Coeca epscop dodechatar dochum Moedoc Ferna do Brethnaib Cille Muine.

147. Maelruain of Tamlacht, story of.

MS. (1) *L.L.* 286[a]39.

Inc. Luid Maelruain Tamlachta fechtas dia airge.

148. Maelruain. List of his community. 'Lucht oentad Maelruain.'

MS. (1) *L.L.* p. 370[c]38 (in Martyrology of Tallaght, No. 182 infra).

149. Maenacan, of Ath Liag, [Feb. 7]. Story how he cured Sadb, wife of Conchobar, chief of Clann Diarmata, of barrenness.

MS. (1) Book of Lecan, f. 76 r[o], col. 2.

Inc. Domnall mac Diarmata dono, is do ba mac Fland.

Mide, Mite, v. Ita.

150. Mochuda (Carthach), expulsion of, from Rathen. 'Indarba Mochuda a Raithin.'

MSS. (1) Book of Fermoy, f. 34[d]-6[d] (imperfect at end).

(2) O'CLERY 2, ff. 266-270[a].

(3) Bodl. Libr. Ashmole 1763, f. 58 (fragment).

(4) DINNEEN, a shorter version inserted in the Life of Mochuda (above, No. 52), pp. 18 ff.

ED. *B.N.E.* i. 300-7 ; ii. 291-9 ; a different version of §§ 2-20 in notes to *Félire*, March 11, *Fél.*[2] pp. 92-6 ; cf. *B.N.E.* pp. xxxviii f. *Inc.* Mochutta mac Finaill do Ciarraigib Luachra a ceiniul. *Expl.* complentur et complebuntur.

151. Mochuda, two short stories about his community.

(a) MSS. (1) *Rawl.* B. 512, f. 142^b.
(2) O'CLERY 2, f. 271^a.

ED. from (2), *B.N.E.* i. 310 ; ii. 300-1. *Inc.* Mochuta cona comtinol.

(b) MSS. (1) Book of Lismore, f. 44^d.
(2) *Rawl.* B. 512, f. 142^d.
(3) O'CLERY 2, f. 271^a.
(4) *R.I.A.* Hodges and Smith No. 150, p. 166.

EDD. by K. MEYER from (2) in *Zeitsch. f. Celt. Phil.* iii. 32-3 ; from (3), *B.N.E.* i. 310-1 ; ii. 301-2. *Inc.* M. Rathain dorinne roind da coimhtionol.

152. Modomnoc, of Tipra Fachtna, [Feb. 13]. Story of his bringing bees to Ireland.

MS. (1) Laud Misc. 610, f. 9^a.

This incident is mentioned in the Life of Molaga, § 17, translated by COLGAN from the Irish, *AA. SS.* p. 147, and more fully in the Life of St. David, *Cambro-British Saints*, p. 134 ; another story about him, ib. p. 133 ; these are cited by COLGAN, u. s. pp. 326-7. The story is alluded to in the text (not merely in the notes) of the *Félire* at Feb. 13. *Inc.* Modomnoc o Thiprait Fachtna, is é thuc beich Alban i nEirind. (This is the whole entry.)

153. Molaisse, of Lethglenn, [Apr. 18], story of, his sister, and the young clerk, and Fursa.

MSS. (1) *L.L.* 285^b45.
(2) Book of Lismore, f. 42^d.

ED. from (1) by POKORNY, *Zeitsch. f. Celt. Phil.* ix. 239-241. (On the community of Leighlinn, cf. *L.L.* 374^c11.)

154. Moling Luachra, a group of stories relating to, in *L.L.* 283^b-5^b.

(a) Moling and Maeldoburchon.

MSS. (1) *L.L.* 283^{b}29.
(2) *T.C.D.* H. ii. 17, p. 397^b.

Ed. by K. Meyer from (1), *Rev. Celt.* xiv. 188-90. Occurs also in notes to *Fél.*[2] p. 152. *Inc.* Fechtas do M. is toidin, co nacca Maeldoborchon.

(b) Moling and Grác.

MS. (1) *L.L.* 284^{a}6.

Inc. Droch-chomaithech robai i nocus dosom .i. Grác.

(c) Moling and the digging of his water course.

MSS. (1) *L.L.* 284^{a}34.
(2) *Rawl.* B. 512, f. 141^{c}17.

Inc. M. Luachra dalta do Maedoc Ferna. Also in notes to *Fél.*[2] pp. 152-4.

(d) Moling and the Devil.

MSS. (1) *L.L.* 284^{a}48.
(2) *Rawl.* B. 512, f. 141^{c}28.
(3) Book of Lismore, f. 45^a.
(4) Liber Flau. Ferg. vol. I. Part ii, f. 10^b.
(5) ib. vol. II. Part v, f. 12^b (largely illegible) ; v. Gwynn, *L.F.F.* pp. 24, 41.
(6) *R.I.A.* Hodges and Smith No. 150, p. 167.

[In (3) and (6) the beginning of (c) is prefixed to (d).]

Ed. by Whitley Stokes from (1), *Goidelica*[2], pp. 179-82 ; also in notes to *Fél.*[1] p. civ ; *Fél.*[2] pp. 154-6. *Inc.* Fechtus dosom oc ernaighti ina eclais.

(e) Story of the woman who gave her son to Moling, and appearance of Christ as a leper.

MSS. (1) *L.L.* 284^{b}51.
(2) O'Clery 1, f. 65^a.
(3) Brussels, Bibl. Roy. 5100-4, p. 2.

Inc. Cáillech dorat a mac dosum... Findat a ainm.

(f) Moling and the brigands.

MS. (1) *L.L.* 285^{a}29.

Ed. K. Meyer from (1), *Rev. Celt.* xiv. 190-3. *Inc.* Fechtas aile do M. is toidin conaccai nonbur.

Moling also figures largely in the secular tale called ' *Borroma.* '

155. Moling. Story of Christ's appearance to, in the form of a leper.

MSS. (1) Dublin Franciscans, A. 9 (3), p. 30.
(2) O'CLERY 1, f. 61[b].
(3) Edinb. Advocates' Libr. XXVI, f. 1[c].

Inc. Fecht do M. oc imthecht a seta. *Expl.* scribtar an líne sin aco. (This occurs as chap. xii in the Life of Moling edited by STOKES, supra, No. 56. It is not identical with § (e) of the preceding number.)

156. Moninne (Darerca, Sarbile), of Cell Sleibhe, [July 6], story of.

MS. (1) *L.L.* p. 371[c]1.

Inc. Sarbili ainm Moninni prius o tustidib, Darerca o baithiss. (Occurs in a shortened form in notes to *Fél.*[1] p. CXVI ; *Fél.*[2] p. 166.)

157. Mura, of Fathain (Othain), [March 12], story of, and Aed Uairidnach.

MS. (1) Brussels, Bibl. Roy. 5301-20.

ED. O'DONOVAN, *Three Fragments of Irish Annals*, pp. 10-16.

Inc. Fecht naon da ttainic sé 'na rigdamna dar lar Othna Mura.

158. Patrick. The Irish Additions to Tirechan's Collections.

MS. (1) *T.C.D.* The Book of Armagh, ff. 17 r[o] - 19 r[o].

EDD. In Dr. GWYNN's monumental edition of *The Book of Armagh*, pp. 33-7 ; cf. his Introduction, pp. LXVIII-LXXV ; in STOKES' *Vita Trip.* pp. 338-351 ; in *Analecta Bollandiana*, 1882, by Rev. E. HOGAN, S.J.

159. Patrick, story of, and Loegaire's wife and son.

A. MSS. (1) Book of Lismore, f. 44[a].
(2) *Rawl.* B. 512, f. 143[b].
(3) Egerton 92, f. 30[d].
(4) *R.I.A.* Hodges and Smith No. 150, p. 166.

B. (5) Edinb. Advocates' Library XXVI, f. 2[a].
(6) *Rawl.* B. 512, f. 108[b].
(7) King's Inns, Dublin, No. 14, f. 3[a].
(8) Brit. Mus. Additional 30,512, f. 10[a].
(9) *T.C.D.* H. i. 11, f. 114[a] ; copied from (8).

ED. by Whitley STOKES from (5), *Vita Trip.* pp. 556-9. There are two recensions of this tract; (1) (2) (3) (4) belong to recension A, (5) (6) (7) (8) (9) to recension B. *Inc.* A: Fechtus tainic P. cu Temraigh. *Inc.* B: Dia mboi conflicht mór.

160. Patrick, anecdote of, and king Loegaire.
MSS. (1) Brit. Mus. Additional 30,512, f. 17[b].
(2) *T.C.D.* H. i. 11, f. 117[a]; copied from (1).
Inc. Laoghaire mac Neill noigiallaig, cethri cét [written 4, 100] 7. x. mbl. o gin Crist gonuicce an amser a tainic P. a nEirinn. At the end the Creator (Duilem) appears, and takes P. with Him 'co oilen na firinne'.

161. Patrick, story of, on Cruachan Aigle.
MS. (1) Dublin Franciscans, A 9 (3), p. 24.
Inc. Is aen and dia tarta do Patraic isin duir-pennait a Cruachan Aigle. *Expl.* misi fein bus brethem for feraib Erenn isin lo sin, et reliqua; cf. *Vita Trip.* pp. 112-121; 474-476.

162. Patrick and his three demands of God.
MS. (1) *Rawl.* B. 486, f. 33 v°, col. 2.
Inc. Tri haisceda do hiarr naem P. *Expl.* uair .vii. bl. re mbrath tic anticcrist.

163. Patrick and Martin, stories of.
(a) Story of the Martinmas pig. 'Scel muici feili Martain.'
MSS. (1) *Rawl.* B. 512, f. 108[d].
(2) Liber Flauus Ferg. vol. I. Part i, f. 12[d]; cf. GWYNN, *L.F.F.* p. 20.
ED. from (1), STOKES, *Vita Trip.* p. 560. *Inc.* Martan ise tuc berrad manaig ar P.

(b) Story of the Martinmas bull.
MS. (1) Liber Flauus, ubi supra.
Inc. Manaigh P. ro badar la ann 'san áith moir a nArdmacha.

164. Patrick and Colum Cille, deaths of.
MS. (1) *T.C.D.* H. iv. 25, pp. 209 f.
Inc. Bás P... .i. ceand egna 7 irsi innsi Gaoideal isin treas bliadain ar shé fichid a aeis.
Inc. Bás C.c. .i. uasol shagart indsi Gaoidhel.

165. Patrick, chronological tract on.

MS. (1) *L.Br.* $220^{a}1$.

Ed. Stokes, *Vita Trip.* p. 550. *Inc.* Debemus scire quo tempore, etc.

166. Patrick, chronological notes on.

(a) MS. (1) *Y.B.L.* col. 811 ad calc., facs. p. 140^{b}.

Inc. Isin choiced bliada<i>n do flaithes Chrimthaind Moir meic Fidach.

(b) MS. (1) *Rawl.* B. 486, f. 33 v°, col. 2.

Inc. Don lin bliadan o gein Crist co teachtain n. Patraic a nErinn. *Expl.* sé bliadna deg ar .xx. ar .c.

(c) Short metrical chronology.

MS. (1) *T.C.D.* H. vi. 11, p. 38.

Inc. Tri bliadna trichatt is sé chéd.

167. Patrick. List of his household.

MSS. (1) *L.L.* $353^{d}39$.
(2) *L.Br.* $23^{a}5$.
(3) ib. $220^{b}52$.
(4) *B.B.* $215^{b}42$.
(5) ib. $225^{a}3$.

Ed. by Whitley Stokes from (3), *Vita Trip.* p. 574. *Inc.* Is iat so in cethrur ar fichet batar i nurd la P.

There is a poem on the same subject in Book of Lecan, f. 44 v°, col. 4. *Inc.* Muinter Patraic na paiter.

168. Patrick, list of successors (comarbada) of.

MSS. (1) *L.L.* $42^{c}1$.
(2) *L.Br.* $220^{b}1$.
(3) *Y.B.L.* col. 338, facs. p. $327^{c}4$.
(4) Laud Misc. 610, f. 115 v°, col. 3.

Edd. by Whitley Stokes, from (1) and (2), *Vita Trip.* pp. 542-9; Todd gives the lists from all four MSS., *St. Patrick*, pp. 173-183; and Colgan, *Trias Thaum.* p. 292, a latinised list (?) from (4). Cf. the valuable monograph of Drs. Lawlor and Best, *The ancient list of the coarbs of Patrick*, *Proc. R.I.A.*, vol. XXXV. C. 9 (1919).

169. Patrick, story of, and the 'Fáeth fiada' or Lorica.

Preface to the Lorica, *Lib. Hymn.*[2] i. 133; *Thes.* ii. 354; cf *V.S.H.* p. CLXXIX. Also in *Vita Trip.* pp. 46-52.

170. Patrick, story of, and Cianan of Duleek. +

Notes to *Félire*, *Fél.*[1] p. CLXXI; *Fél.*[2] p. 244.

171. Patrick, story of, and Nechtan of Cell Uinche [May 2].

Notes to *Félire*, *Fél.*[1] p. LXXXIII; *Fél.*[2] p. 128.

172. Patrick, Purgatory of. Irish Version.

MSS. (1) *R.I.A.* Reeves 42, pp. 61-70.

(2) King's Inns, Dublin, No. 10, f. 11^b-15^a.

(3) ib. No. 19 (16); imperfect at end.

(4) *R.I.A.* Hodges and Smith No. 150 (32).

Inc. Dominus noster I. C. uolens fidem suam et uite future certitudinem ostendere (pergit hibernice). ***Expl.*** cuirfigther isna pianaib adubramar iat.

(Two notes on Patrick's Purgatory, *R.I.A.* Reeves 42, f. 102^b.)

173. Ruadan, two stories of.

MS. (1) O'CLERY 1, ff. 160-1.

(a) Ruadan and the Druid.

ED. *B.N.E.* i. 329; ii. 319 f. *Inc.* Fechtus dia ndechaid... R. for cuairt clerchechta.

(b) Ruadan and Colum Cille contending with demons for the soul of Aed eiccintach.

(This is a shorter version of c. xxii of the Life of Ruadan, q. v. *B.N.E.* i. 327-8; ii. 318-9.) *Inc.* Baoi araile occlach. ***Expl.*** buada forna demhna i llathair deabhtha, gur moradh 7c.

174. Ruadan, story of, and Diarmait mac Cerbaill, and the cursing of Tara.

MSS. (1) Book of Lismore, ff. 93^a-94^d.

(2) *T.C.D.* H. i. 15, p. 751.

ED. by O'GRADY from (1), *Silua Gad.* i. 66-71; ii. 70-4. *Inc.* Aed Baclám gilla gái Diarmada meic Cerbaill. ***Expl.*** mairg thacrus fri cleircib. (This is parallel with cc. xi-xiii of the Irish Life of

+ There's a later Life (or Acts) in Lambeth Library; see its Index s.v. 'Kynan'; this was published many years ago & the book is in the B. Museum. (I have passed on all my ... Paul Grosjean. B.S.)

Ruadan, supra, No. 63; cf. *Cod. Sal.* col. 324-8; *V.S.H.* ii. 245-9.)

175. Sanctan, bp., [June 10], story of, and his brother Matoc, [April 25].

Preface to Sanctan's Hymn 'Ateoch rig namra naingel'. *Lib. Hymn.*[2] i. 129; *Thes.* ii. 350.

Sarbile, v. Moninne.

176. Sechnall (Secundinus), of Ard Macha, two stories of, and Patrick.

(a) MS. (1) Cheltenham MS., Philipps Library, No. 9194, p. 46 (cf. *Fél.*[2] p. x).

ED. K. MEYER, *Zeitsch. f. Celt. Phil.* viii. pp. 106-7; (really a note to the *Félire*, but not printed by Stokes); cf. *Vita Trip.* pp. 240-2. *Inc.* Fecht naile luid Sechnall do Ard machae, 7 ni raibi Patric hi fus.

(b) Preface to Sechnall's Hymn in honour of Patrick 'Audite omnes'. *Lib. Hymn.*[1] pp. 1 ff.; *L.H.*[2] i. 1 ff.

177. Senan, story how he delivered Nárach the smith from the monster, and how Dallan Forgaill composed the Amra Senáin. (Preface to the Amra Senáin.)

MSS. (1) *T.C.D.* H. iii. 17, c. 832.
(2) *L.Br.* p. 241ᵃ.

ED. by Whitley STOKES from (1) and (2), *Zeitsch. f. Celt. Phil.* iii. 220-25. *Inc.* Ba sanct namra inti Senan.

(The third MS. of the Amra, O'CLERY 2, f. 275, has a different Preface. *Inc.* Tangattar a muinter isin madain isin inis... .i. Odran 7c. This corresponds with *Lismore Lives*, l. 2496. The story of Senan and Nárach occurs also in the notes to the *Félire*, *Fél.*[1] p. LXII; *Fél.*[2] p. 90.)

178. Senan, Miracles of.

A. MSS. (1) O'CLERY 1, ff. 241ᵇ-8ᵃ.
B. (2) O'CLERY 2, ff. 277ᵃ-9ᵇ.
(3) *R.I.A.* 23. L. 11, p. 241.

ED. PLUMMER, *Zeitsch. f. Celt. Phil.* x. 1-35. A Latin translation by COLGAN of part of them in *AA. SS.* pp. 537-8. These

miracles throw no light on the Saint's life, but refer to events in the fourteenth century, supposed to have been brought about by his influence ; (2) and (3) contain a different recension from (1). *Inc.* A : Becán do scélaib Senáin. *Expl.* dia digail aran lucht ros dingne (followed by poems). *Inc.* B : Cid tra acht antí ara nderna an fír Dia na firta sin. *Expl.* do dígail na necórach dognífider re Senan.

179. Úi Suanaig, Of the sons of. ' Do Mhacuib ua Suanach. '

MS. (1) O'CLERY 2, ff. 242^a-4^b.

ED. *B.N.E.* i. 312-6 ; ii. 303-7. (A part of this tract occurs in the *L.Br.* notes to the *Félire*, *Fél.*[1] p. LXXXVII ; *Fél.*[2] p. 466.) Of the three brothers Úi Suanaig, Fidmuine occurs in the Calendars at May 16, Fidairle at Oct. 1 ; the third brother, Fidgus, does not seem to occur.

III. TRACTS ON IRISH HAGIOGRAPHY. MARTYROLOGIES, CALENDARS.

180. Félire Óengusso Céli Dé. [March 11].

On the MSS of this famous festology and its scholia, see Introduction to *Fél.*[2]. It has been twice edited, first by Dr. Whitley STOKES for the *R.I.A.* 4to. 1880 (= *Fél.*[1]) ; and again by the same for the *H.B.S.* 8vo. 1905 (= *Fél.*[2]).

181. Félire hÚi Gormâin (or Gorman's Martyrology), [July 3].

MS. (1) Brussels, Bibl. Roy. 5100-4, ff. 124^a-197^b.

ED. by Whitley STOKES for *H.B.S.* 1895.

182. Martyrology of Tallaght.

MSS. (1) *L.L.* 355-365.

(2) Brussels, Bibl. Roy. 5100-4, ff. 209^a-224^b.

(Both MSS are defective from Nov. 1 to Dec. 16, both dates inclusive. The colophon at the end of (2) says : I did not find the other part of the Martyrology in the old book.)

Ed. from (2) by Dr. KELLY, Dublin, 1857. A new edition is in preparation by Drs. LAWLOR and BEST for the *H.B.S.*

183. Martyrology of Donegal (Félire na Náem nErennach). Compiled by Michael O'Clery.

MSS. (1) Brussels, Bibl. Roy. 5095-6.

(2) ib. 4639 (an abbreviated version).

ED. Drs. TODD, REEVES, and O'DONOVAN from (1), *Irish Archaeological and Celtic Soc.* 1864.

In *R.I.A.* 23. D. 9, ad fin., is a martyrology based on *Mart. Don.* It is a late work, citing Ware and other modern writers. But the additions are sometimes interesting.

184. Liber Obituum et Martyrologium eccl. Cathedralis SS. Trin. Dublin.

MS. (1) *T.C.D.* E. iv. 3.

ED. J. C. CROSTHWAITE and Dr. TODD, *Irish Arch. Soc.* 1844 ; *Obits and Martyrology of Christ Church.*

185. The so called **Félire of Adamnan** is a short devout poem, without any historical character. It is printed in *Ériu*, i. 225-8.

186. Félire Beg, or Little Festology is merely O'Curry's name for the MS. *R.I.A.* 23. P. 3, because the first article in it is an imperfect copy of the Félire of Oengus.

187. Genealogies of Irish Saints.

MSS. (1) *L.L.* pp. 347-52; with additional hagiographical notes of great interest on the margins of pp. 349 f., and in an appendix, pp. 353-4.

(2) *L.Br.* pp. 13-23.

(3) *B.B.* pp. 215e-225^{c}.

(These three series of pedigrees are largely parallel to one another.)

(4) *Rawl.* B. 502, ff. 51 r°, col. 1 - 52 r°, col. 8 (imperfect at the beginning).

(5) Book of Lecan. ff. 45 r° - 55 v°. At f. 51 r°, col. 4, occurs the following note: That is an extract from the Book of Glendalough, and now follows an extract from the Book of Nuachongbail. (The same two MSS. are mentioned among their authorities by the O'Clerys in the preface to their recension of the *Lebar Gabála*, ed. Macalister and MacNeill, p. 4. The former is generally identified with *L.L.*, and though Meyer, *Arch. f. Celt. Lexic.* iii. 302, followed by Thurneysen, *Heldensage*, p. 32, identifies the Book of Nuachongbail with *L.L.*, Dr. Best informs me that there is no authority for this. The note is interesting as showing how pedigrees were collected from different sources.)

(6) *Rawl.* B. 486, ff. 34-38.

(7) Laud Misc. 610, ff. 38-42. These pedigrees are as a rule brief, but occasionally contain interesting additions. The pedigree of the same saint is sometimes repeated twice and even thrice, so the tract has evidently been compiled from various sources.

(8) *T.C.D.* H. ii. 17, pp. 428-432.

(9) ib. H. i. 11, f. 168, which is a copy of

(10) Brit. Mus. Additional 30,512, f. 56.
(11) Dublin Franciscans, A. 16. (This is the O'Clery recension of the Pedigrees of Irish Kings and Saints.)
(12) *R.I.A.* 23. D. 9, pp. 126-235; this is a copy of (11). The saints are arranged partly alphabetically, partly by descent, and partly by locality.
(13) *T.C.D.* H. ii. 7, p. 178.
(14) ib. H. iv. 7, p. 149.
(15) *R.I.A.* Hodges and Smith No. 168, f. 94.
(16) Dublin Franciscans, A. 42. (These last two are very brief and of no importance.)

ED. from (11) by Rev. P. WALSH, *Genealogiae Regum et Sanctorum Hiberniae*, *Archiuium Hibernicum*, v, Appendix; also separately, Dublin 1918.

188. Metrical Genealogies of Irish Saints. 'Naemsenchus naem Insi Fail.'

There are three recensions:

A. MSS. (1) *B.B.* pp. 229-33.
(2) Brussels, Bibl. Roy. 5100-4, ff. 230ª-38ª.
(3) Brit. Mus. Additional 30,512, f. 67ᵇ.
(4) *T.C.D.* H. i. 11, f. 179ᵇ; a copy of (3).

B. (5) Book of Lecan, ff. 58 vº - 60 vº.
(6) Brussels, u. s., ff. 239 rº - 44 vº; a copy of (5).

C. (7) Brussels, Bibl. Roy. 2542-3, ff. 1-20.

There are 18th cent. copies in *T.C.D.*:
(8) H. i. 7, f. 146.
(9) H. i. 10, f. 120.
(10) H. iv. 7, p. 97.

Of these, (8) is mainly of the A type, (9) and (10) mainly of the B type, but with differences.

These mnemonic verses contain short genealogies of Irish Saints, arranged according to their descent from various ancestors, eked out with the chevilles so characteristic of the more mechanical kind of Irish poetry. Of the three recensions, A is the shortest, containing only 172 quatrains, B has 180, while C has 242 (240 according to its own numeration, but two quatrains have been subsequently inserted).

The colophon to (6) expressly states that it was copied from (5) by Michael O'Clery 'without alteration of arrangement or exchange of writing', i.e. without paraphrasing the language, at Donegal, on April 28th 1636. (2) agrees with (1) in length, though in readings it is often nearer to (5). It was copied, as the colophon states, from a vellum book belonging to Maurice, son of Torna O'Mulconry, by Michael O'Clery, at Donegal, on April 25th 1636. On ff. 230^a-2^a are testimonies, two in Latin, and one in Irish, intended to apply to both copies (2) and (6); (cf. the similar testimonies prefixed to the *Mart. Don.* and to the *Annals of the Four Masters*). These transcripts (2) and (6) were probably made in preparation for (7). This is a very elaborate work, carefully and beautifully written, evidently intended for publication as part of the great Franciscan Corpus of Irish Antiquities Ecclesiastical and Secular (*V.S.H.* p. x). It bears the same relation to the A and B recensions as the O'Clery recensions of the *Pedigrees of the Kings and Saints*, of the *Reim Rigraide (Succession of Kings)*, of the *Lebar Gabála (Book of Invasions)* bear to the earlier compositions of the same name, and as the *Annals of the Four Masters* bear to the earlier chronicles, and the *Martyrology of Donegal* to the earlier Calendars on which they are respectively based. The C recension is the work of Cucoigre (Peregrine) O'Clery, who prefixes an Irish preface, in which he says that he had added 132 saints who were not included in the earlier recensions; and he names among his sources the Félire of Oengus, and that of O'Gorman. And he concludes: 'And for God's sake, O reader, pray earnestly not only for the soul of the man who first began this work, but with kindness and compassion for the soul of the latest man who spent great labour and pains upon it, that he may be worthy through thy prayer and intercession to find the mercy of the Lord, and to reach the golden Kingdom when he shall depart from the present world. Amen.' But in addition to its longer text (7) contains very elaborate notes on the situation of the Churches and dates of the festivals of many of the saints. At first I thought that these particulars might make it worth while to print this recension. But on closer examination I found that all these details, with one or two trifling exceptions, are given much more conveniently in *Mart. Don.*

The *Expl.* of A is : gurab din dam gach deg-naem ; of B : acht cethrar o b<fh>uil ard-naem ; of C : sósad soinmech na bfir-naem. The *Inc.* of all is the same : Naemsenchus naem Insi Fail | d'eol-chaib is toisc a thocbail. (Inis Fail is one of the bardic names for Ireland.)

189. Lists of Irish Saints of the same name, arranged alphabetically. ' Comainmniugad naem hÉrenn. '

MSS. (1) *L.L.* 366^{e}-368^{g}.
(2) *Rawl.* B. 502, f. 52 v°, col. 1 - 53 v°, col. 4.
(3) *B.B.* 225^{d}-229^{b} (this is nearer to (2) than to (1) and may be copied from it).
(4) Book of Lecan, ff. 56-8.
(5) Brit. Mus. Additional 30,512, ff. 48^{a} - 51 r°.
(6) *T.C.D.* H. i. 11, f. 160-4 ; copied from (5).
(7) *R.I.A.* 23. D. 9, pp. 352-78.
(8) Michael O'Clery began to copy this tract, Brussels, Bibl. Roy. 5100-4, f. 225^{a}, but after writing only two names he breaks off with an *etc.*, ' oir atad i nionadh ele, ' i.e. because they occur elsewhere.

In (1) (2) (3) (5) (6) this tract is immediately followed by

190. Lists of Irish Virgin Saints of the same name. ' Comanmand naeb uag hÉrenn. '

These two tracts are described in the list in *Rawl.* B. 487, f. 68 v°, as : Libri duo de sanctis homonimis,... unum (*sic*) de martyribus et confessoribus, alterum de uirginibus. Both have been edited from (1), with vv. ll. from (2) and (3), by D. T. BROSNAN, *Archiuium Hibernicum*, i. 314-65, Maynooth, 1912.

191. Lists of Irish Saints, classified as Bishops, Priests and Deacons.

MSS. (1) *L.L.* 365^{d}-6^{e}.
(2) Brussels, Bibl. Roy. 5100-4, ff. 225-6 ; copied from (1).

192. Lists of saintly offspring of various Irish parents. ' Macrad noeb, Ingenrad noeb hÉrenn. '

MS. (1) *L.L.* 369^{c}-370^{b}.

193. List of Irish Saints, showing the race to which each Saint belonged.

MS. (1) Book of Lecan, ff. 163 r° - 4 r°.

Inc. Patraic mac Alpraind ar slicht Britain meic Fergusa Leithdeirg. *Expl.* Failbe Ernach mac Moga Nuadad ota Erna Innsi Sibtond .i. Luimnech.

194. List of Irish Saints with their churches and festivals. (The families to which they belonged are inserted in the margin.)

MS. (1) *Rawl.* B. 484, ff. 86-7; probably in the handwriting of Michael O'Clery.

Inc. Coluim Cille o Doire C.c., o I a nAlbain,... o Druim Chliab,... o Gleann C.c. *Expl.* Episc. Beoaidh o Ard Carna an .8. do Mharta.

195. Mothers of Irish Saints, Tract on.

MSS. (1) *L.L.* 372^a1-373^b8. At 372^a13 the following note occurs: secht ningena Dallbronaig *etcetera usque* conscera oentaid ar noeb *etcetera*. This is a reference to 354^d1, and means that the passage commencing at that point down to 354^e17 should be inserted here.

(2) Book of Lecan, f. 43.

(3) *BB.* 212^a1-214^a32.

(4) Brit. Mus. Additional 30,512, f. 52 v° - 55 r°.

(5) *T.C.D.* H. i. 11, f. 165; copied from (4).

Note that (3) (4) and (5) end at *L.L.* 373^a61. *Inc.* Ondbaiuin no Gombauin do Bretnaib mathair Patraic. (COLGAN, *AA. SS.* p. 5^b, quotes this tract as one of his authorities.)

There is a poem of fourteen stanzas on the same subject in *Rawl.* B. 486, f. 44 r°. *Inc.* Finmaith ingen Baedain bil. Also in O'CLERY 1, f. 255^b.

196. Conaire, Tract on nine Saints of the race of.

MS. (1) Book of Lismore, f. 105^a.

Inc. Nonbur noebh sil Conaire .i. Senach mac Cairill [? Feb. 11], Eolangan [Sept. 5] a nAithbi Bolg a Muscraidhi Mitaine 7c. (See Index to *Mart. Don.* s. v. Conaire, where thirteen saints of this race are enumerated.)

197. Table of Irish Saints, placed in parallelism with earlier Saints (beginning with John Baptist and ending with Augustine of Canterbury).

MSS. (1) *L.L.* 370[c].

(2) Brussels, Bibl. Roy. 5100-4, f. 208 ; copied from (1).

EDD. from (2) in *Liber Hymn.*[1] pp. 70-1 ; and in KELLY'S ed. of the *Mart. Tallaght*, pp. XLI-II. (This table is constantly quoted in the *Mart. Don.*)

198. Two Litanies of Irish Saints.

A. MSS. (1) *L.L.* 373[b].

(2) *R.I.A.* Book of Hy Many (Stowe D. 2. 1), f. 109[d] old foliation ; f. 53[d] new foliation.

(3) Brit. Mus. Additional 30,512, f. 23[d].

(4) *T.C.D.* H. i. 11, f. 130 ; copied from (3).

Inc. Secht noeb-epscoip ar déc ar secht cétaib, 7c. In all four MSS. this Litany is immediately followed by

B. which also exists independently in

(5) *L.Br.* p. 23[b].

Inc. Tri coicat curach di ailithrib Roman.

ED. of B from (1) by Dr. MACARTHY, in the *Irish Eccl. Record*, iii. 385-97, 468-77 (1867).

It is hoped that both will shortly appear in a volume of Irish Litanies to be published by the *H.B.S.*

IV. HISTORICAL POEMS AND HYMNS.

199. Cuimmin of Coindere. Poem on the Saints of Ireland. (Thirty seven stanzas.)

MSS. (1) O'CLERY 1, ff. 44-6.
(2) Brussels Bibl. Roy. 5100-4, f. 238 (only four stanzas).
(3) *T.C.D.* H. i. 10, f. 150.
(4) *R.I.A.* 23. E. 16, p. 346 (twenty-five stanzas).

EDD. in KELLY's edition of the *Martyrology of Tallaght*, pp. 160-171, from (3); by Whitley STOKES from (1), *Zeitsch. f. Celt. Phil.* i. 59-73. Philip O'Sullivan translated this poem into Latin Elegiacs, and sent it to the Bollandists, v. *AA. SS.* Sept. iv. 26. COLGAN, *AA. SS.* p. 5, cites this poem as an authority for Irish hagiology. Nearly all the stanzas of it are cited in *Mart. Don.* at the festivals of the respective saints; the omitted stanzas are Nos. 2. 14. 21. 25. 33. 35. 37. Of these Nos. 14. 21. 33. 35 were perhaps omitted as being open to objection; No. 27, Mac Creiche, because, as we have seen, (above p. 10), the compilers could not fix his day in the Calendar; in Colgan's draft scheme, however, Maccretii is put down at Aug. 11. No. 2 refers to Columba, and No. 37 is the author's colophon.

HYMNS FROM THE LIBER HYMNORUM

(For the MSS. see Introduction to *Liber Hymnorum*[2].)

200. Fiac of Sletty. Hymn in honour of Patrick.

EDD. COLGAN, *Trias Thaum.* pp. 1-3 (with Latin translation); *L.H.*[2] i. 96-103; *Thes.* ii. 307-321. *Inc.* Genair Patraic i nNemthur. (For other Edd. v. BEST, *Bibliography*, pp. 151-2.)

201. Ninine, or Fiacc of Sletty. Hymn to Patrick.

EDD. *L.H.*[2] i. 105; *Thes.* ii. 322. *Inc.* Admuinemmair noeb Patraic.

202. Ultan, bp., of Ard Brecain, [Sept. 4]. Hymn in honour of Brigit (attributed in the Preface also to Broccan

Claen, cf. *Mart. Don.* p. 236, to Colum Cille, to three of Brigit's monks, and to Brendan.)

EDD. *Liber Hymn.*[2] i. 107-111; *Thes.* ii. 323-6. *Inc.* Brigit bé bithmaith.

203. Broccan Claen. Hymn to Brigit.

EDD. *Lib. Hymn.*[2] i. 112-127; *Thes.* ii. 327-349. *Inc.* Ni car Brigit buadach bith.

204. Colum Cille, *Amra* or Eulogy of, ascribed to Dallan Forgaill, [Jan. 29].

For a list of the MSS. and editions of this obscure composition see STOKES, Introduction to his own edition from *Rawl.* B. 502, ff. 54^{a}-59^{d}, in *Rev. Celt.* xx. 30 ff. Add to the copies there enumerated, Laud Misc. 615, p. 42, which has neither Preface nor scholia; and a copy of the scholia, *T.C.D.* H. iii. 18, pp. 610-6, 654. +

205. Abbots of Bangor, Latin Hymn on the, beginning with Comgall († 602) and ending with Cronan († 691) [Nov. 6].

MS. (1) *Antiphonary of Bangor* in Ambrosian Library, Milan, C. 5. inf., f. 36 v°.

EDD. By Whitley STOKES in *Academy*, Dec. 19. 1885. A facsimile of the Antiphonary, and a print of it, edited by the Rev. F. E. WARREN, were issued by the *H.B.S.* in 1893 and 1895. This hymn is the last item in the Antiphonary.

+

V. LATIN LIVES OF IRISH SAINTS.

206. Abbanus (Albanus), abbas de Magh Arnaide, [March 16, Oct. 27].

a. MS. *Cod. Sal.* ff. 140^{c}-7^{b}.

Ed. cols. 505-540.

Inc. In occidentali plaga orbis est insula quaedam Hybernia nomine. Homiletic ending.

b. MSS. (1) *M.* f. 138^{c}-144^{d}.
(2) *T.* ff. 135^{b}-6^{d} (mutilus).

Edd. Colgan, *AA. SS.* pp. 610 ff.; *AA. SS.* Oct. xii. 276; *V.S.H.* i. 3-33; cf. ib. pp. xxiii-vi. *Inc.* and *Expl.* nearly identical with (a). Ussher, who cites a passage from (a), *Works*, vi. 348, gives, ib. 429, another passage as from the Life of Abban which differs both from (a) and (b).

207. Adamnanus, abbas Hiensis, [Sept. 23].

Lections in *Aberdeen Breviary*, Pars Aest. ff. 114-5. 'Habemus fragmenta quaedam sequentium uitarum, unde eas integras desideramus: Vitae S. Adamnani fragmentum...' *Rawl.* B. 487, f. 74 r°; cf. *V.S.H.* p. x.

208. Aedus filius Bricc, episc. de Cill Air, [Nov. 10].

a. MS. (1) *Cod. Sal.* ff. 108^{c}-114^{b}.

Ed. cols. 333-360.

Inc. Aidus s. episc. qui uocatur filius Briccii de Nepotibus Neill. Homiletic ending.

b. MSS. (1) *R.*[1] f. 97^{c}.
(2) *R.*[2] f. 149^{d}.
(3) F. p. 165.

Inc. nearly the same as (a).

c. MSS. (1) *M.* f. 134^{b}.
(2) *T.* f. 110^{d}.

Edd. Colgan, *AA. SS.* pp. 418 ff.; *V.S.H.* i. 34-45; cf. ib. pp. xxvi-viii; *Journal Roy. Soc. Ant. Ireland*, vi. 325 ff. *Inc.*

Beatissimus Edus episc. filius Bricht de nobiliori Hybernie genere. Homiletic ending.

All three to be shortly published by the Bollandists in *AA. SS* for Nov. 10.

Aengus, v. Macnisse.

209. Albeus (Helueus), archiep. de Imlech, [Sept. 12 (10)].

a. MS. *Cod. Sal.* f. 90[a]-4[c].

Ed. cols. 235-260.

Inc. Albeus s. episc. uirorum Mumiensium preses. *Expl.* pro his ergo bonis actibus s. A. inter angelorum choros, etc.

b. MS. (1) *R.*[2] f. 130[c].

Inc. and *Expl.* as (a).

c. MSS. (1) *T.* f. 132[b].

(2) *M.* f. 135[b] *bis* (defective in the middle).

Ed. *V.S.H.* i. 46-64; cf. ib. pp. xxviii-xxxi. *Inc.* Albeus episc. uirorum Momencium. *Expl.* nearly the same as (a) and (b).

210. Attracta, of Cell Saile, [Aug. 11]. (Vita utrinque mutila.)

MS. (1) *F.* ad init.

Ed. Colgan, *AA. SS.* pp. 278-281; *AA. SS.* Feb. ii. 297-300, ' omissis nonnullis in fine, ' cf. *B.H.L.* ii. 1156.

Note that, though Colgan u.s. speaks of this Life as derived ' ex MS. Insulensi ', it is not derived from *R.*[2], the MS. so designated by Colgan, but must have come from a different source; and it was inserted later at the beginning of *F*, as the original pagination of the volume begins with the following Life, that of Finnian of Clonard, v. *Zeitsch. f. Celt. Phil.* v. 452; cf. *V.S.H.* pp. xv f., xviii f. Colgan, followed by *AA. SS.*, prints this Life at Feb. 9, but A.'s day in the calendars is Aug. 11, and she is so placed in Colgan's own draft scheme, printed by Reeves, *Proc. R.I.A.* vii. 372-3; cf. *V.S.H.* p. x.

211. Barrus (Findbarrus), Episc. Corcagie, [Sept. 25 (26, 27)].

a. MSS. (1) *M.* f. 132[a].

(2) *T.* f. 109[a].

Edd. R. Caulfield. *Life of St. Fin Barre* (1864); *V.S.H.* i.

65-74. *Inc.* S. Dei electus atque dignus pontifex Barrus de gente Connachtorum. Homiletic ending.

b. MSS. (1) *R.*[1] f. 118[d].
(2) *R.*[2] f. 137[d].
(3) *F.* p. 124.

Ed. R. Caulfield u.s. ; cf. *V.S.H.* pp. xxxi-ii ; *B.H.L.* i. 447. *Inc.* as (a) ; homiletic ending.

212. Baithinus, ab. Hiensis, [June 9].
MSS. (1) *Cod. Sal.* ff. 210[d]-2[a].
Ed. cols. 871-8.
(2) *R.*[1] ff. 43[c]-4[d].
(3) *R.*[2] f. 124[d]-6[a].
Inc. Rev. pater ab. B. *Expl.* hec pauca de uita s. B.

213. Berachus, ab. de Cluain Coirpthe, [Feb. 15].
MSS. (1) *R.*[1] f. 58[c].
(2) *R.*[2] f. 191.
(3) *F.* p. 275.

Edd. Colgan, *AA. SS.* pp. 340 ff., from *F.* ; *AA. SS.* Feb. ii. 832 ff. (from Colgan) ; *V.S.H.* i. 75-86. *Inc.* Inter cetera que Dei plena potentia. *Expl.* reddidit Creatori (sequitur pia oratio).

214. Blaithmac, of Iona, [Jan. 19, July 24].

Martyred by the Scandinavian wikings, 825 : ' his day is commemorated abroad on Jan. 19th but the Irish Calendar [*Mart. Don.*, *Mart. Gorm.*] places his day at July 24, ' Reeves, *Adamnan*, p. 389. For editions of Walafrid Strabo's poem on his death, v. *B.H.L.* i. 204.

215. Boecius (Boethius, Buite), episc. de Mainistir Buite, [Dec. 7].
MSS. (1) *R.*[2] f. 154[b]-6[d] ; incomplete, but not mutilated.
(2) *F.* p. 178 ; copied from (1).

Transcripts by Sir James Ware, in Brit. Mus. Additional 4788, f. 73 v° ; and by Hugh Ward, Brussels, Bibl. Roy. 8967.

Ed. *V.S.H.* i. 87-97 ; cf. ib. pp. xxxiv-vi.

216. Bolcan (Olcan).

In the draft scheme of Colgan a Life of Olcan is put down

for July 4. This would seem to be the Bolcan of Cell Cuile whom the *Mart. Don.* and the *Mart. of Gorman* celebrate at that date. But these same authorities have another Bolcan, a bishop, at Feb. 20; and at that date Colgan gives what he calls 'Vita S. Olcani seu Bolcani', made up mainly of extracts from the *Vita Tripartita*, and Jocelin's Life of Patrick. But of any real Life of either saint I have found no trace.

217. Brendanus, ab. de Birra, [Nov. 29].

This saint occurs in the list of saints of whom Colgan and his associates only had fragmentary Lives, *Rawl.* B. 487, f. 74; and in their draft scheme at Nov. 29 occurs the entry: De S. Brendano Birrensi parum. USSHER, *Works*, vi. 240, gives an extract from a Life of this Brendan, which is repeated by COLGAN, *Trias Thaum.* p. 462. I have found no other trace of it.

218. Brendanus, ab. de Cluain Ferta, [May 16].

On the Latin Lives of Brendan, their relation to one another, and to the Irish sources, I must be content to refer to what I have written, *Zeitsch. f. Celt. Phil.* v. 124-141; *V.S.H.* pp. XXXVI-XLIII; *B.N.E.* p. XVI-XXV.

For the *Incipits* of the Latin Lives, v. *B.H.L.* i. 214-6; and add thereto:

a. MSS. (1) *R.*[1] f. 72[d].
(2) *R.*[2] f. 101[c].
(3) *F.* p. 50.

ED. *V.S.H.* i. 98-151. *Inc.* Fuit uir uite uenerabilis Brandanus nomine. *Expl.* ibi cum honore debito sepultum... (Homiletic ending.)

b. MS. (1) Bodl. Lib. e Musaeo iii, pp. 213[a]-226[b].

ED. *V.S.H.* ii. 270-292; cf. ib. p. XLII (modified by *B.N.E.* pp. XXII f.) *Inc.* Predecessorum sacra facta nostrorum ne taceantur. *Expl.* ad paradisum spiritualiter regressus est. (Homiletic ending.)

219. Brigida, abbatissa de Cill dara, [Feb. 1].

I have little to add to the Catalogue in *B.H.L.* i. 217-8, except that the Life in *R.*[1] f. 62[c], *R.*[2] f. 184[b], is identical with COLGAN's Vita Tertia, *Trias Thaum.* pp. 327-42 (*B.H.L.* No. 1456), ending with Colgan's c. 120, which is somewhat differently phrased.

Expl. quod ut ipse uidit, mox penetentiam egit, et cum suis solutus, et puellam uirginitatem suam Deo seruare permisit.

220. Brogan. [April 9].

In Colgan's draft scheme a life of Brogan (whether Latin or Irish) is put down at Apr. 9, but I have found no trace of it; cf. *Mart. Don.* p. 98.

221. Caelan (Mochaei), ab. de Nendrum, [June 23].

USSHER, *Works*, vi. 529, appears to cite a Life of this saint, but I have found no trace of it.

Caeman Brecc, v. Macnisse.

222. Cainnicus (Cainnech), ab. de Achad Bó Cainnich, [Oct. 11].

a. MS. (1) *Cod. Sal.* f. 114[b].

ED. cols. 361-392; and by Marquis of ORMONDE, extra volume of the *Kilkenny Arch. Soc.* 1853, with vv. ll. from (c). (The limitation to 25 copies, mentioned *V.S.H.* p. XLIII, only applies to the edition with red titles; I have since acquired one of these copies, No. 16, containing an autograph note by the Marquis to this effect.) *Inc.* S. Kannechus de genere Corco dalann. *Expl.* S. Fintan Meldub.. uenit ad eum, et accipiens eucharistiam de manu eius, etc.

b. MSS. (1) *R.*[1] f. 128[c].
(2) *R.*[2] f. 143[a] (ad finem mutilus)

Inc. and *Expl.* as (a).

c. MS. (1) *M.* f. 124[a].

Ed. *V.S.H.* i. 152-169; cf. ib. pp. XLIII-V. *Inc.* Cainnicus s ab. de genere Connath Dhuinne Gemhyn. *Expl.* in monasterio Achadh Bo... migrauit ab Dominum, etc.

Carthagus, v. Mochuda.

223. Cassan, Presbyter, [June 4].

An untraced Life of this Saint is set down at June 4 in Colgan's draft.

224. Celsus, of Armagh, [Apr. 6].

The same remark applies to this Saint.

Cianan – see Index & my note at p. 170

225. Ciaranus (Kyaranus, Queranus), ab. de Cluain meic Nois, [Sept. 9].

a. MS. (1) *M.* f. 144[d].

Ed. *V.S.H.* i. 200-16; cf. ib. pp. xlviii-li. Translation by Macalister, *The Latin and Irish Lives of Ciaran* (1921), pp. 14-43. *Inc.* S. ab. Kyaranus de plebe Latronensium. *Expl.* modo uiuit... ante tribunal Christi.

b. MSS. (1) *R.*[1] f. 91[b].
(2) *R.*[2] f. 127[b].

Ed. Macalister, u. s., pp. 172-183. Translation, ib. pp. 44-65. *Inc.* Vir gloriosus et uita sanctissimus abbas, Queranus, ex patre Boecio. *Expl.* oportuno tempore impendit. (Sequitur metrum de eo.)

c. MS. (1) *Cod. Sal.* f. 77[c] (incomplete, but not mutilated). Ed. cols. 155-160. *Inc.* B. et uen. ab. Queranus... patre Beoid, id est Boeus nomine. *Expl.* infideles confunderentur.

226. Ciaranus (Keranus, Piranus), ep. de Saighir, [March 5 (6)].

a. MS. (1) *M.* f. 106[c].

Edd. Colgan, *AA. SS.* pp. 458 ff.; *V.S.H.* i. 217-233; cf. ib. pp. li-iv. *Inc.* B. ep. Kyaranus, Hyb. sanctorum primogenitus. *Expl.* in una nocte... migrauerunt ab Christi regnum.

b. MSS. (1) *Cod. Sal.* f. 197[a].

Edd. cols. 805-818; Colgan, *AA. SS.* pp. 467-9; *AA. SS.* March i. 397-9.
(2) *R.*[2] f. 199[b].
(3) *F.* pp. 237-244.

[In (2) and (3) there is an additional chapter which is not in (1).] *Inc.* B. pontifex Keranus, Hibernorum <in fide Christi, *add.* R> primogenitus. *Expl.* ouans migrauit ad Christum.

c. Capgrave, ed. Horstman, ii. 320-7. *Inc.* B. Piranus, qui a quibusdam Keranus uocatur. *Expl.* Quiescit autem in Cornubia, etc. (Note. Pieran's day in Cornwall is the same as that of Ciaran of Saighir.)

227. Coemgenus, ab. de Glenn da Loch, [June 3].

a. MS. (1) *M.* f. 64[d].

Ed. *AA. SS.* June i. 312-22 ; *V.S.H.* i. 234-57; cf. ib. pp. LIV-LVI (modified by *B.N.E.* pp. XXXI-II). *Inc.* Vir erat in prouincia Laginensium. *Expl.* migrauit ad Ierusalem celestem, etc.

b. MSS. (1) *R.*[2] f. 116[c].
(2) *Cod. Sal.* f. 203[b].

Ed. cols. 835-44. *Inc.* Adest nobis, fratres, gloriosi ab. Caymgini uen. festiuitas. *Expl.* obiit... uir Dei etatis sue c. et xxx. anno, etc. (Cf. *B.H.L.* i. 281.)

228. Colmanus (Mocholmóc), ep. Drumorensis, [June 7].
Cf. *B.H.L.* i. 282-3 ; the *Cod. Sal.* text is also found in *R.*[1] f. 50[c], and *R.*[2] f. 210[c], the latter being mutilated at the end.

229. Colmanus, ab. de Land Elo, [Sept. 26].

a. MS. (1) *Cod. Sal.* f. 123[d].

Ed. cols. 415-44. *Inc.* Fuit uir uite uenerabilis nomine Colmanus. *Expl.* eleuauerunt reliquias eius... benedicentes Dominum, etc.

b. MSS. (1) *R.*[1] f. 135[a] (imperfect at beginning).
(2) *R.*[2] f. 139[d] (folio lost in the middle).
(3) *F.* p. 130.

Inc. and *Expl.* same as (a) ; a shorter recension.

c. MSS. (1) *M.* f. 129[c].
(2) *T.* f. 106[b].

Ed. *V.S.H.* i. 258-73. *Inc.* and *Expl.* nearly same as (a) and (b).

230. Colman ailithir (pilgrim) i nAustria, [Oct. 13].
Occurs at this date in Colgan's draft scheme. Cf. *B.H.L.* i. 283.

231. Columba (Colum Cille), ab. Hiensis, [June 9].
For the Latin Lives of Columba, see *B.H.L.* i. 284-5 ; to which the following may be added.

Revised edition of Adamnan's Life, by J. T. Fowler (1920).

MSS. (1) *R.*[1] ff. 37[a]-43[c].
(2) *R.*[2] ff. 118[a]-124[a].

This life is a conflation of the two sources contained in *Cod. Sal.*, printed Ed., cols. 845-70, 220-4 ; but the conflation was made from a copy in which those sources were complete, whereas

in *Cod. Sal.* the former has lost a leaf in the middle, while the latter is a mere fragment. The *R.* recension is therefore important. For the mode of conflation, v. *Zeitsch. f. Celt. Phil.* v. 435-6. *Inc.* Ven. presbyter C. *Expl.* as *Cod. Sal.*

232. Columba, ab. de Tir da Glass, [Dec. 13].
MSS. (1) *Cod. Sal.* f. 129c.
Ed. cols. 445-462.
(2) *R.*[1] ff. 139a-142b.
(3) *R.*[2] ff. 160c-3a.
The *R.* text is nearly the same as *Cod. Sal.* except that it omits § 24. Colgan, *AA. SS.* pp. 356-7 gives an extract from a Life of C. which does not agree exactly with either recension. *Inc.* S. Columba de genere nobili Lagenensium de gente Craimtanani ortus *Expl.* reliquie... sunt posite in loco ordinato, etc.

233. Columbanus, ab. Luxouiensis et Bobiensis, [Nov. 23].
V. *B.H.L.* i. 286-7.

234. Comgallus, ab. de Bennchor, [May 10].
Cf. *B.H.L.* i. 601.

a. MSS. (1) *M.* f. 90c.
(2) *T.* f. 57b.
Edd. Fleming, *Collectanea Sacra*, pp. 303-13; *AA. SS.* May ii. 582-8; *V.S.H.* ii. 3-21; cf. ib. pp. lviii-ix. *Inc.* De Aquilonali Hybernie regione. *Expl.* clarum monasterium in honore nostri patroni C. construxit.

b. MSS. (1) *Cod. Sal.* f. 191c.
Ed. cols. 773-8.
(2) *R.*[1] f. 153b.
(3) *R.*[2] f. 100a.
(4) *F.* p. 46.
(*Cod. Sal.* is defective owing to the loss of a folio; the defect can be supplied from R.) *Inc.* B. et uen. ab. Comgallus. *Expl.* octuagesimo... anno... migrauit ad Christum. (Note. The piece in Harl. 6576 catalogued by Hardy, i. 191, as a Life of this saint, is really a copy of the shorter recension of the *Visio Tundali*, *Cungalli* being a misreading of *Tungalli*.)

235. Constantinus, monk of Raithin, [March 11].

V. *B.H.L.* i. 292. (He figures largely in the tract on the expulsion of Mochuda from Rahen, q.v. No. 150, supra.)

236. Cronanus, ab. de Ros Cree, [April 28].

a. MSS. (1) *M.* f. 88^d.
(2) *T.* f. 55^c.

Ed. *V.S.H.* ii. 22-31 ; cf. ib. pp. LIX f. *Inc.* Gloriosus ab. C. de prouincia Mumenensium oriundus fuit. *Expl.* cum gaudio inenarrabili... migrauit ad Christum, etc.

b. MS. (1) *Cod. Sal.* f. 174^b.

Ed. cols. 541-50. Incomplete at end. *AA. SS.* April iii. 580-3 [with conclusion derived from (a)]. *Inc.* and *Expl.* as (a).

237. Cronan, ab., 'of the race of Dathi'.

A Latin Life of this Saint existed in a MS. belonging to Simon Barnaval, near Kells, O'Clery 1, f. 12 v° ; but no trace of it exists. Cf. *Mart. Don.* at Feb. 20. Colgan however has nothing about him at that date.

238. Cuannatheus (Cuanna), of Leasmor, [Feb. 4].

V. *B.H.L.* i. 301.

239. Daigeus (Daig, *genitive* Dega), ep. de Inis cain Dega, [Aug. 18].

V. *B.H.L.* i. 319.

Dairchellus, v. Moling.

Darerca, v. Moninna.

240. Declanus, ep. de Ard Mor, [July 24].

MSS. (1) *T.* f. 66^b.
(2) *M.* f. 101^a (defective near the beginning).

Edd. *AA. SS.* Iul. v. 593-608 ; *V.S.H.* ii. 32-59 ; cf. ib. pp. LX-LXII. *Inc.* Bb. ep. D. de nobilissimo Hib. regum genere. *Expl.* ubi magna signa... omni tempore per eum fiunt, etc.

241. Deicolus, ab. of Lure, [Jan. 18].

V. *B.H.L.* i. 320 (where, by a misprint, his day is given as *June* 18).

242. Dympna, of Gheel, [May 15].

A life of this Saint is entered under May 15 in Colgan's draft scheme. See *B.H.L.* i. 354. The copy of the Life (No. 1 in *B.H.L.*) in *T.C.D.* No. 580, E. iii. 8. No. 23. is followed by a certificate signed by Benedict Paschasius, Canon of the Collegiate Church of S. Dympna at Gheel, for the Superiors of the Irish College at Antwerp, dated Aug. 4. 1620.

243. Endeus (Enda, Enna), ab. of Aran, [March 21].

MSS. (1) *R.*[1] f. 103^a.
(2) *R.*[2] f. 90^a.
(3) *F.* p. 291.

EDD. COLGAN, *AA. SS.* p. 704-10 ; *AA. SS.* March iii. 269-74 ; *V.S.H.* ii. 60-75 ; cf. ib. pp. LXII-IV. *Inc.* Mirabilis D. omnipotens in sanctis suis. *Expl.* animam suam commendans exspirauit.

244. Eugenius (Eogan), espoc Arda Srata, [Aug. 23].

V. *B.H.L.* i. 402.

245. Fachtna, ab. of Ros Ailithir, [Aug. 14].

O'DONOVAN cites a Life of this Saint, *Four Masters*, i. 436, note, giving USSHER (*Works*, vi. 472) as his authority. But though the extract relates to Fachtna, it comes, as Ussher states quite correctly, from the Life of Mochoemog, *V.S.H.* ii. 165.

246. Fechinus, ab. de Fauoria (Fore), [Jan. 20].

MSS. (1) *R.*[1] f. 111^b.
(2) *R.*[2] f. 178^d.
(3) *F.* p. 220.

EDD. COLGAN, *AA. SS.* pp. 130-2 ; *AA. SS.* Jan. ii. 330-2 ; *V.S.H.* ii. 76-85. The Bollandists had a copy of another recension, furnished by Henry Fitzsimon, which has disappeared ; cf. *V.S.H.* pp. LXIV-VII. *Inc.* S. ac uen. ab. Fechinus nobili parentum schemate illustris. *Expl. uita.* Transfer hinc, et transibit. (Sequuntur poema et duo hymni.)

247. Fechuo, ab. (? Fethchu), [Apr. 3].

A Life of a Saint so named is set down in Colgan's scheme at Apr. 3. *Mart. Don.* has a Fethchú at July 23, and a Fedhchu at July 6.

248. Fiacrius, eremita, [Aug. 30].
V. *B.H.L.* i. 439 f.

249. Finanus, ab. de Cenn Etigh, [Apr. 7].

a. MS. (1) *Cod. Sal.* f. 103^b.
Ed. cols. 305-18.

b. MSS. (1) *R.*[1] f. 142^b.
(2) *R.*[2] f. 205^d.
(3) *F.* p. 257.

A different recension of the same original. *Inc.* (a and b) Finanus S. de genere Corcoduibne ortus fuit. *Expl.* ubi fulget sicut sol, etc.

c. MSS. (1) *M.* f. 84^d.
(2) *T.* f. 51^b.

Ed. *V.S.H.* ii. 87-95; cf. ib. pp. LXVII-LXX. *Inc.* Fuit uir uite uen., nomine Finanus, qui ortus est de prouincia Muminensium. *Expl.* ad eterna migrauit gaudia, regnante, etc.

250. Finan, 'the Leper,' of Sord, [Mar. 16].
V. *B.H.L.* i. 448 (where his day is wrongly given as March 6); cf. Colgan, *AA. SS.* pp. 627-9.

251. Findanus, of Rheinau, [Nov. 15].
V. *B.H.L.* i. 447.

252. Fingar, [Mar. 23].
V. *B.H.L.* i. 447-8.

253. Finnianus, ab. de Cluain Eraird, [Dec. 12, Feb. 23].

a. MS. (1) *Cod. Sal.* f. 83^a.
Edd. cols. 189-210; also Colgan, *AA. SS.* pp. 393-7.

b. MSS. (1) *R.*[1] f. 54^a.
(2) *R.*[2] f. 156^d.
(3) *F.* p. 1.

These two Lives are independent recensions of the same original. Between §§ 20 and 21 of the (a) text, (b) has a long insertion largely made up from §§ 26, 27 of the Life of Columba of Terryglass, *Cod. Sal.* cols. 457-8. Colgan gives (a) at Feb. 23, intending to give (b) at Dec. 12, which is his usual day in the Calendars. He places him also at Feb. 23, on the authority of a book of

Offices of Irish Saints edited by Messingham, Paris, 1620 ; COLGAN, u.s., p. 402, where other dates are also mentioned. *Inc.* (a) Vir erat de nepotibus Loscani. *Inc.* (b) Fuit uir nobilis in Hiberniae partibus. *Expl.* (a and b) mortuus est... eodem anno.

254. Finnianus, ep. Magbilensis.
V. *B.H.L.* i. 448.

255. Fintanus, ab. de Cluain Ednech, [Feb. 17].

a. MS. (1) *Cod. Sal.* f. 99[a].
ED. cols. 289-304.

b. MSS. (1) *R.*[1] f. 148[a].
(2) *R.*[2] f. 194[c].
(3) *F.* p. 285.

Two different recensions of the same original. *Inc.* (b) Fintanus S. filius Crimthini de finibus Lagenie. *Expl.* (b) accipiens salutare uiaticum obdormiuit in Domino. *Inc.* and *Expl.* (a) nearly the same.

c. MS. (1) *M.* f. 74[a].
EDD. COLGAN, *AA. SS.* pp. 349-53 ; *AA. SS.* Feb. iii. 17-21, conflated with (a) ; *V.S.H.* ii. 96-106. *Inc.* S. ab. F. uir uite uen. *Expl.* ad eterna migrauit gaudia, etc.

256. Fintan, of Dun Bleisce, [Jan. 3].
V. *B.H.L.* i. 449.

257. Fintan, bp., [? Feb. 21].
A Latin Life of ' Fionntan episcopus ', was contained in the MS. belonging to Simon Barnaval, near Kells, O'CLERY 1, f. 12 v°. The only Fintan with the title of Bishop in *Mart. Don.* is F. corach of Clonfert, Feb. 21, at which date COLGAN gives a short notice of him, *AA. SS.* p. 358.

Fintan, v. Munnu.

258. Flannan, of Cell Dalua, [Dec. 18 ; *B.H.L.* i. 453 gives Aug. 28, I do not know on what authority].

a. MS. (1) *Cod. Sal.* f. 168[a].
ED. cols. 643-680 ; imperfect owing to loss of a leaf between ff. 169 and 170.

b. MSS. (1) *R.*[1] f. 157[d], imperfect both in middle and at end.
(2) *R.*[2] f. 163[b].
(3) *F.* p. 194.

A shorter and, in some respects, better recension. The defect in *Cod. Sal.* can be supplied from *R. Inc.* (a) Simillima proportione uite. *Expl.* (a) in futuro pena debetur. *Inc.* (b) Fuit uir uen. uita F. *Expl.* quod et factum est (omitting § 36 of *Cod. Sal.*)

c. MS. (1) *M.* f. 35[d]; a mere fragment.

Seems to be parallel to part of the missing leaf in (a). *Inc.* ... angeli siquidem Dei per maria comitabantur eos. *Expl.* septem enim de fructibus palmarum super urbem de celo fluxerunt cum ordinaret dompnus...

259. Foillanus, of Fosse, [Oct. 31].
V. *B.H.L.* i. 460-1.

260. Forannan, ab. of Waulsort on the Meuse, [Apr. 30].
V. *B.H.L.* i. 461.

261. Fridianus, Frigidianus, etc., of Lucca, [Nov. 18].
Identified by some with Finnian of Magh Bile, q.v. Cf. *Liber Hymn.*[1] pp. 97 ff.

262. Furseus. [Jan. 16].
V. *B.H.L.* i. 480-2.

263. Gallus, ab. [Oct. 16].
V. *B.H.L.* i. 485-7.

264. Geraldus, ab. de Magh Eo, [March 13, 12, 10].
MSS. (1) *R.*[1] f. 108[b].
(2) *R.*[2] f. 203[d].
(3) *F.* p. 251.

EDD. COLGAN, *AA. SS.* pp. 599-602; *V.S.H.* ii. 107-115; cf. ib. pp. LXXI-II. *Inc.* Fuit uir uite uen. G. nomine. *Expl.* In hiis... magnificauit Dominus suum s. ab. G. etc.

265. Glunsalach, [June 3].
In Colgan's draft scheme a Life of this Saint is set down for June 3. (Cf. Vita S. Monennae, ed. ESPOSITO, pp. 212-4.)

266. Ibarus, ep. de Bec Éire, [Apr. 23].

In *Rawl.* B. 487, f. 74 r°, Ibar occurs among the saints of whom only fragmentary Lives had so far been obtained. USSHER, *Works*, vi. 430, cites a Life of Ibar.

267. Ita (Mite, Mide), of Cluain Credail, [Jan. 15].

a. MS. (1) *M.* f. 109[c].

EDD. COLGAN, *AA. SS.* pp. 66-71 ; *AA. SS.* Jan. i. 1062 ff. ; *V.S.H.* ii. 116-130 ; cf. ib. pp. LXXII-IV. *Inc.* De uita et miraculis Bb. uirginis Yte. *Expl.* traditum est sepulture, regnante, etc.

b. MSS. (1) *R.*[2] f. 169[d].
(2) *F.* p. 212.

(A shorter recension.) *Inc.* Ss. siquidem uirgo Ita de nobili genere orta est. *Expl.* cum reuerentia... est terrae traditum, regnante, etc.

c. MS. (1) Bodley No. 240, p. 808.

ED. HORSTMAN, *Noua Leg. Anglie*, ii. 543-4. *Inc.* S. uirgo Derithea que alio nomine Itta uocatur (cf. WHYTFORD, *Martiloge*, at Jan. 15 : In Yrelande the feest of saynt Dorythy that by an other name is called also saynt Sythe). *Expl.* sancto fine quieuit in Domino.

d. In *Anal. Bolland.* xvii. 50, 159, a fourth Life of Ita is cited ' de Magno Legendario Austriaco '. *Inc.* Igitur secundum Pauli ap. preceptum, nomen Iesu sit principium. *Expl.* corpus autem ss. sepultum est in monasterio quod et ecclesia S. Brigide dicitur.

268. Kilianus, ep., [July 8].

V. *B.H.L.* ii. 696.

269. Lactinus (Lachtain), of Achad Ur, [March 19].

V. *B.H.L.* ii. 697. Colgan has a notice of him, *AA. SS.* p. 655, ' ex uariis '.

270. Lasrianus (Molaisse), ab. de Daminis, [Sept. 12].

MSS. (1) *R.*[1] f. 94[b].
(2) *R.*[2] f. 135[a].
(3) *F.* p. 31.

ED. *V.S.H.* ii. 131-140 ; cf. ib. p. LXXIV. *Inc.* Postquam diuina

gratia operante. *Expl.* post innumeras conflictiones contra paganos et hereticos... feliciter in Domino obdormiuit, etc.

271. Lasrianus (Molaisse), ab. Lethglinnensis, [Apr. 18].

V. *B.H.L.* ii. 705. His name occurs in the list of fragmentary Lives, *Rawl.* B. 487, f. 74 r°; and the Life in *Cod. Sal.* is fragmentary; but the Bollandists obtained another Life through Henry Fitzsimon.

272. Lugidius de Cluain Fobair, [Aug. 6].

A Life of this Saint is set down for Aug. 6 in Colgan's draft scheme.

273. Lugidus seu Molua, ab. de Cluain Ferta Moluae, [Aug. 4].

a. MS. (1) *Cod. Sal.* f. 94[c].

Edd. cols. 261-288. *AA. SS.* Aug. i. 342-51. *Inc.* S. Lugidus de genere Corcoche. *Expl.* coronam uite eterne accepit a Domino, etc.

b. MSS. (1) *M.* f. 112[c].
(2) *T.* f. 92[a] (fragment).

Edd. Fleming, *Collectanea*, pp. 368-79; *V.S.H.* ii. 206-225. *Inc.* Fuit uir uite uen. de prouincia Mumenie. *Expl.* as (a).

c. MSS. (1) *R.*[2] f. 126[a].
(2) *F.* p. 99.
(3) *Cod. Sal.* f. 202[b].

Ed. cols. 879-90. *Inc.* Bb. ab. Lugidius generosis ortus parentibus. *Expl.* supernis congaudeamus ciuibus, et collaudemus Filium Dei, qui, etc.

274. Maccartinus (Aed Mac Carthinn), ep. Clogherensis, [Aug. 15, March 24].

V. *B.H.L.* ii. 758. His name occurs in the list of fragmentary Lives in *Rawl.* B. 487, f. 74; and the Life in *Cod. Sal.* col. 799 is mutilated at the beginning. Colgan, who gives a Life of him at March 24, tries to supply this defect 'ex uariis'; cf. *Mart. Don.* at Aug. 15 and Oct. 6.

275. Macnisse (Aengus, *alias* Caemán Brec), ep. Connerensis, [Sept. 3].

V. *B.H.L.* ii. 761 ; cf. *Mart. Don.* Sept. 3 and Jan. 20.

276. Maculinus (Mac Cuilinn), ep., de Lusca, [Sept. 6].

MS. (1) *T.C.D.* E. iii. 8 (24).

Inc. Venerabilem huius diei ss. memoriam recolentes, quo gloriosus Christi pont. M. *Expl.* nationes iudicabit, et cum uero iustitiae sole electos congregabit. This Life is an impudent forgery. It is based on the Acts of Bairre (Finbarr) of Cork. So much is this the case, that the Bollandists, who had a copy of this Life sent to them by Henry Fitzsimon, regard it *as* a Life of Bairre, and treat Maculinus as an alias of that saint, *AA. SS.* Sept. vii. 144 ; cf. *B.H.L.* i. 447. That is not the case ; but the fact that in this Life the 'venue' is changed from St. Bairre's Church of Cork to Lusk, shows that some member of the latter community, wishing to honour his patron, and having no genuine materials, borrowed the Life of Bairre, and dressed it up to suit his purpose, changing names and places where necessary. These borrowings are not unknown in hagiology, cf. DELEHAYE, *Les Légendes hagiographiques*, pp. 100, 115-20, 163-7. Extracts kindly sent me by Dr. Best enabled me to convict this forger. The fact that the Life is divided into lections shows the purpose with which it was composed.

277. Maedoc, of Cluain mor Maedoc, [Apr. 11].

A Life of this Saint is set down at Apr. 11, in Colgan's draft scheme.

278. Maedoc (Aidus, Aiduus, Edanus, Aidanus), ep. de Ferna, [Jan. 31].

a. MS. (1) Cotton Vesp. A. xiv, f. 96.

EDD. REES, *Cambro-British Saints*, pp. 232-50 ; *V.S.H.* ii. 295-311 ; cf. ib. pp. LXXV-VIII. *Inc.* Fuit uir quidam nobilis in regionibus Connachtorum. *Expl.* inter choros angelorum... epulatur in celis, etc.

b. MS. (1) *M.* f. 51[c] [a later recension of (a)].

EDD. COLGAN, *AA. SS.* pp. 208-15 ; *AA. SS.* Jan. ii. 1112-20 ; *V.S.H.* ii. 142-163. *Inc.* and *Expl.* as (a).

c. MS. (1) *Cod. Sal.* f. 133[a].

Ed. cols. 463-88. *Inc.* Fuit uir quidam nobilis in regione Hibernie. *Expl.* in gloria celesti coronatur a Domino, etc.

d. MSS. (1) *R.*[1] f. 154[d] (imperfect).
(2) *R.*[2] f. 180[c].
(3) *F.* p. 264.

A shorter recension of (c). *Inc.* and *Expl.* the same.

e. Capgrave, ed. Horstman, i. 18-22.

An Epitome of (a). *Inc.* Vir quidam de regione Conactorum. *Expl.* festum eius recolitur.

279. **Magnus** (Magnoaldus), ab. Füssen, [Sept. 6].
V. *B.H.L.* ii. 766-7.

280. **Mainchin,** of Moethail, [Feb. 14].
Ussher, *Works*, iv. 542, quotes a Life of this Saint, ascribed to Richard, Archbp. of Armagh ; Colgan, *AA. SS.* p. 332, cites Ussher, but evidently had no independent knowledge of the Life.

Mochaei, v. Caelan.

281. **Mochoemoc** (Pulcherius), ab. de Liath Mochoemoc, [March 13].
MSS. (1) *M.* f. 80[c].
(2) *T.* f. 49[a] (imperfect).

Edd. Fleming, *Collectanea*, pp. 380-91 ; Colgan, *AA. SS.* pp. 589-96 ; *AA. SS.* Mart. ii. 281-8 ; *V.S.H.* ii. 164-183 ; cf. ib. pp. lxxviii f. *Inc.* Bb. ab. Mochoemhog de prouincia Connactorum. *Expl.* ubi per eum multa miracula patrantur.

Mocholmoc, v. Colmanus.

282. **Mochta,** bp., of Lugmad, [Mar. 24, Aug. 19].
V. *B.H.L.* ii. 872.

283. **Mochua,** ab. de Tech Mochua, [Dec. 24].
MSS. (1) *R.*[1] f. 114[b].
(2) *R.*[2] f. 93[d].
(3) *F.* p. 42.

Edd. *AA. SS.* Jan. i. 45-7 ; *V.S.H.* ii. 184-9 ; cf. ib. pp. lxxix-lxxxi. *Inc.* Clarus genere uir erat, nomine Mochua. *Expl.* ix[o] kal. Ian. feliciter quieuit, prestante, etc.

284. Mochuda (Carthach), ep. de Lesmor, [May 14].

a. MSS. (1) *T.* f. 60[d].

(2) *M.* f. 94[b] (both slightly defective).

EDD. *AA. SS.* May iii. 378-88; *V.S.H.* i. 170-199; cf. ib. pp. XLV-VIII. *Inc.* Gloriosus ep. Carthagus. *Expl.* prid. Id. Maii migrauit ad Christum.

b. MS. (1) *Cod. Sal.* f. 192[b].

EDD. cols. 779-90; *AA. SS.* u.s. pp. 375-8. *Inc.* Bb. Christi famulus, Carthacus. *Expl.* as (a). USSHER, who cites passages from (a) and (b), seems to have had yet a third Life of Mochuda, which I cannot identify, *Works*, vi. 475.

285. Mochulleus, (? Mochuille of Innsnat), [June 12].
V. *B.H.L.* ii. 872; cf. *Rev. Celt.* xix. 352-3.

Moduenna, v. Moninna.

Molaisse, v. Lasrianus.

286. Moling (Dairchellus), ep., de Tech Moling, [June 17].

a. MSS. (1) *M.* f. 70[c].

(2) O'CLERY 2, ff. 59-68 (worthless).

ED. *V.S.H.* ii. 190-205; cf. ib. pp. LXXXI-III. English Translation by P. O'LEARY (1887). *Inc.* De australi Laginensium plaga. *Expl.* diuerso temporum cursu operatur gratia Christi, etc.

b. MSS. (1) *R.*[1] f. 50[a].

(2) *R.*[2] f. 124[a].

(3) *F.* p. 39.

(4) *Cod. Sal.* f. 199[d].

ED. cols. 819-26; *AA. SS.* June iii. 408-10. *Inc.* Ven. praesul et propheta Dei Dayrchellus, qui alio nomine Moling uocatur. *Expl.* ouans migrauit ad Christum, etc.

Molua, v. Lugidus.

287. Moninna (Moduenna, Darerca), [July 6].
V. *B.H.L.* I. 316-7; and add thereto, ed. of Coinchubranus' Life by Mario ESPOSITO, *Proc. R.I.A.*, vol. XXVIII. C. pp. 202-251.

288. Munnu (Fintanus), ab. de Tech Munnu, [Oct. 21].

a. MS. (1) *Cod. Sal.* f. 110^{c}.

Ed. cols. 393-414; *AA. SS.* Oct. ix. 333-40. *Inc.* Fintanus s. summi Dei sacerdos. *Expl.* ubi in conspectu eterni regis sine fine manet. (There is a 17th cent. transcript of this, and of (b) in Brussels, Bibl. Roy. 8067-74, ff. 167, 186.

b. MSS. (1) *R.*[1] f. 121^{c}.
(2) *R.*[2] f. 148^{a} (imperfect).
(3) *F.* p. 157.
(4) *Cod. Sal.* f. 137^{d}.

Ed. cols. 489-504. *Inc.* Fuit uir uite uen. nomine Munnu de claro genere Hibernie. *Expl.* ubi cum angelis... letatur in gloria Dei Patris, etc. The recension of (1) (2) (3) is slightly different from that of (4).

c. MSS. (1) *M.* f. 127^{b}.
(2) *T.* f. 105^{a} (imperfect).

Ed. *V.S.H.* ii. 226-39; cf. ib. pp. lxxxiv-vi. *Inc.* as (b). *Expl.* spiritum suum... feliciter inter choros angelorum... emisit ad presentiam Christi, etc.

289. Nessan, deacon, of Mungairit, [July 25].

Ussher, *Works*, vi. 531, seems to quote, at second hand, a Life of this Saint; but I have found no other trace of it.

290. Odran, of Lettir Odrain, [Oct. 2. Oct. 26].

In the Life of Ciaran of Saighir, *V.S.H.* i. 228, a Life of Odran is cited; but I have found no trace of it; cf. *Mart. Don.* Oct. 2 and 26, Dec. 13.

Olcan, v. Bolcan.

291. Patricius, ep., Hibernorum Apostolus, [March 17].

V. *B.H.L.* ii. 938-42. The chief additions to be made are: Dr. Gwynn's monumental edition of *The Book of Armagh* (1913); Dr. Newport White's, *Libri S. Patricii* (1905, 1918); Translation, by the same, in *Translations of Christian Literature*, Series V (1920); and Professor Bury's edition of Colgan's Vita Tertia [= *B.H.L.* No. 12a] (1903).

292. Patricius.

There is a short Latin Life in Laud Misc. 315, ff. 100 v°-101 r° which does not seem to agree with any of the above. *Inc.* S. P. genere Brito ex nobilibus parentibus ortus, patrem habens nomine Calpurnium et Conchetam matrem, S. Martini cognatam. *Expl.* sed uigilat, ieiunat et spem in eam habet et timorem.

Pulcherius, v. Mochoemog. (The name Pulcherius is merely Colgan's fanciful latinisation of Mochoemog.)

293. Rogerius, ab. Ellantii (Élant), [Jan. 4].

V. *B.H.L.* ii. 1057. At the end of Brussels, Bibl. Roy. 5100-4 is this note: Rogerus Hib., abbas et fundator monasterii Elan. ord. Cisterciensis tribus uel quattuor leucis Carolopoli, ubi creditur eius uita haberi.

294. Ronan, of Druim Inesclainn, [Nov. 18].

V. *B.H.L.* ii. 1065.

295. Ronan (Finn), of Lann Ronain Finn, [May 22].

A Life of this Saint is set down in Colgan's draft scheme at May 22.

296. Ruadanus, ab. de Lothra, [Apr. 15].

a. MS. (1) *Cod. Sal.* f. 106[a].

EDD. cols. 319-32; *AA. SS.* Apr. ii. 382-6. *Inc.* Rodanus s. filius Birri ex nobili genere natus. *Expl.* premium habet in celis in conspectu eterni Regis, etc.

b. MSS. (1) *R.*[1] f. 145[a].
(2) *R.*[2] f. 97[c].
(3) *F.* p. 14.

(A slightly different recension.) *Inc.* S. Ruadanus de nobilioribus trahens originem, a pueritia cor gerens senile. *Expl.* as (a).

c. MSS. (1) *M.* f. 86[b].
(2) *T.* f. 53[a].

ED. *V.S.H.* ii. 240-52; cf. ib. pp. LXXXVI f. *Inc.* Bb. ab. Ruadhanus de nobilissimo genere Hibernie. *Expl.* nearly as (a).

297. Samthanna, de Cluain Bronaig, [Dec. 19].

MSS. (1) *R.*[1] f. 150[b].

(2) *R.*[2] f. 167[c].
(3) *F.* p. 206.

ED. *V.S.H.* ii. 253-61 ; cf. ib. pp. LXXXVII f. *Inc.* S. et uen. uirgo Samthanna de Ultorum genere. *Expl.* Et sic ipsa disparuit ascendens in celum ubi uita fruitur eterna, etc.

298. Senan, of Inis Cathaig, [March 1, March 8].

V. *B.H.L.* ii. 1098. The Life in *R.*[2] f. 201[b] is identical with the defective metrical Life in *Cod. Sal.* f. 186[b]. ED. cols. 735-58 ; but adds a short hymn at the end. *Inc.* Christe, quem semper credimus, | Exaudi preces auribus.

299. Silaus. [May 21].

V. *B.H.L.* ii. 1118. At the end of Brussels, Bibl. Roy. 5100-4 is this note : S. Silai regis Conacie filii eiusque sororis sanctimonialis Lucce iacentium uitas uno uolumine edidit medicus Florentinus.

300. Tassach, bp., of Rath Colptha, [Apr. 14].

A Life of this Saint is set down in Colgan's draft scheme at Apr. 14.

301. Tigernachus, ep., de Cluain Eois, [Apr. 4].

MSS. (1) *Cod. Sal.* f. 86[c] (imperfect).
(2) *R.*[1] f.116[b].
(3) *R.*[2] f. 95[c].
(4) *F.* p. 21.

EDD. *Cod. Sal.* cols. 211-20 ; *AA. SS.* Apr. i. 401 ff.; *V.S.H.* ii. 262-9 ; cf. ib. pp. LXXXVIII f. *Inc.* Ven. praesul T. regali ex progenie natus. *Expl.* ad celestem patriam secum perduxit, etc.

302. Tresanus, of Avenay, [Feb. 7].

V. *B.H.L.* ii. 1203.

303. Ultan. [May 1].

A Life of this Saint is set down in Colgan's draft scheme at May 1.

304. Virgilius (Fergil), bp. of Salzburg, [Nov. 27].

V. *B.H.L.* ii. 1253.

305. Wiro, of Roermond, [May 8].

V. *B.H.L.* ii. 1294.

VI. IRISH LIVES, PASSIONS, ETC. OF NON-IRISH SAINTS.

306. Albertus, St., of Germany, story of.

MSS. (1) *R.I.A.* Liber Flauus Ferg. vol. II. Part ii, f. 13^{b}; cf. GWYNN, *L.F.F.* p. 32 (ad finem mutilus). *Inc.* Do bai muinter uasal fecht naill annsan Almainde... .i. naenbar derbbrathar collaidi, i.e. There was once a noble company in Germany, to wit, nine brothers according to the flesh.

(2) Rawl. B. 513, f. 3^{a}. *Inc.* Naenmar derbrathar d'easpagaibh naemtha do bhi 'san Almain, i.e. Nine brothers, all saintly bishops, were in Germany.

307. Alexius (Elexius). (Cf. *B.H.L.* i. 48.) [July 17].

There seem to be three Irish Lives, or at least three recensions.

A. MSS. (1) *R.I.A.* Reeves 42, pp. 87^{a}-91^{a}.
(2) Brit. Mus. Add. 30,512, f. 115^{c}.
(3) *T.C.D.* H. i. 11, f. 30; copied from (2).

B. MSS. (1) Brit. Mus. Egerton 1781, ff. 44^{b}-5^{a}.
(2) Dublin Franciscans, A. 9 (3), pp. 28^{a}-30^{a}.
(3) *R.I.A.* Liber Flauus Ferg. vol. I. Part iv, f. 3^{c}. (Cf. GWYNN, *L.F.F.* p. 27.)
(4) *T.C.D.* H. iii. 6, p. 607.
(5) Egerton 112, f. 508.
(6) *R.I.A.* 24. L. 11, f. 19 r°.
(7) ib. Hodges and Smith No. 150, p. 146.

ED. from (5) by Joseph DUNN, *Rev. Celt.* xxxviii. 133-43.

C. MS. (1) *R.I.A.* Hodges and Smith No. 168, f. 105 v°.

Inc. (A): Bai araile fer saidbir socinelach isin Roim dar ba comainm Efemianus, i.e. There was a certain rich well-born man in Rome named E. *Expl.* gurab amlaid sin do crichnaig betha, 7 adamraithi Alexius do deoin De 7 da toil, i.e. so it was thus A. ended his life, and was glorified through the good pleasure and

will of God. *Inc.* (B) : Aroile ri Romanach do boi gan cloinn aige, 7 dob é a ainm Efimanius, i.e. There was a certain Roman King who was childless, and his name was E. *Expl.* tucad la saire do annsin, i.e. a festival was assigned him there. (The *expl.* of B (3) differs.) *Inc.* (C) : A measgach teagoisg tarbhea<i>ch da ttug Iosa Criosd, i.e. Among all the profitable instruction which Jesus Christ gave. *Expl.* 7 fa dheoig da hadhlachad a tteampul St. Bonifacius é, mur aithriosg an leabur da ngoirther Marthrologium Romanorum 7c., i.e. and finally he was buried in the Church of St. Boniface, as the book relates which is called M. R. (and the Church keeps his feast on July 17, and he died in A.D. 401).

308. Andrew (Aindrias), Passion of, (cf. *B.H.L.* i, 71). [Nov. 30].
MSS. (1) *L.Br.* 178^{b}-179^{b}.
(2) Liber Flauus Ferg. vol. I. Part iii, f. 6^{c} ; cf. GWYNN, *L.F.F.* p. 27.
(3) *R.I.A.* Reeves 1, pp. 70^{b}-2^{b} (ends incomplete, but not mutilated).
(4) Edinb. Advocates' Library I, ff. 5^{a}-6^{a}.
(5) *T.C.D.* H. iv. 22, p. 221 ; copied from (4) ; cf. ABBOTT and GWYNN, *Cat.* p. 211 and MACKINNON, *Cat.* p. 73.

ED. from (1) by ATKINSON, *Passions and Homilies*, pp. 106-110, 351-6. *Inc.* Dia mboi ingreim mor forsna Cristaigib isin cathraig dianad ainm Patrais, i.e. At the time when there was a great persecution of the Christians in the city called Patras. *Expl.* ba he mét a nomain co na boi oen duine dib cen cretem do Christ... i.e. and so great was their fear that they all believed on Christ.

309. Apostles, personal appearance of Christ and the.
MSS. (1) *B.B.* p. 14^{b}.
(2) *Y.B.L.* col. 332 ; facs. p. 324^{b} ad calc.
(3) Laud Misc. 610, f. 42, r° col. 4.

EDD. by STOKES from (1), in *Rev. Celt.* viii. 362 ; from (2), ib. ix. 364. *Inc.* Christus dub dond a folt, i.e. Christ, blackish brown His hair.

310. Apostles, their genealogy, deaths, personal appearance and burial places.

MSS. (1) *L.Br.* 180[b].
(2) *Y.B.L.* col. 247; facs. p. 420[a].
(3) Liber Flauus Ferg. vol. II. Part ii, f. 12[d]; cf. GWYNN, *L.F.F.* p. 33.

ED. by STOKES, *Rev. Celt.* viii. 362-5. *Inc.* Petur apstal cetus, do threb Iuda dó, i.e. Peter the apostle in the first place, was of the tribe of Judah.

(Poems on the same subject printed by MEYER, *Zeitsch. f. Celt. Phil.* viii. 107-8, from Laud. Misc. 610, f. 9[b]; and by STOKES, *Rev. Celt.* viii. 350 ff., from Harl. 1802.)

311. Barlaam and Josaphat. (Cf. *B.H.L.* i. 147-8). [Nov. 27].
MSS. (1) Egerton 136, f. 57[b]-72[b].
(2) *T.C.D.* H. i. 11, f. 45; copied from (1).

Inc. Ar gradh Dia... 7 a nonoir Barralaim tinnsgnum annso do sdair B. mar do sgriob Iohannes Damasenus hi, i.e. For the love of God and in honour of B. we here begin the story of B. as I. D. wrote it. *Expl.* (apparently imperfect) gurbe inad na nanfiren é, i. e. so that that is the place of the ungodly.

312. Bartholomew (Partholon), Passion of. [Aug. 25].
MSS. (1) *L.Br.* p. 175[b]-7[a].
(2) Liber Flauus Ferg. vol. I. Part iii, f. 7[c] (imperfect); cf. GWYNN, *L.F.F.* p. 27.
(3) *R.I.A.* Reeves 1, pp. 60[b]-66[a].

ED. from (1) by ATKINSON u.s. pp. 95-101; 339-46. *Inc.* Luid P. apostal do forcetul isin India, i.e. the apostle B. went to preach in India. *Expl.* boi tra Policimus fiche bliadan i nescopoti... atcess imorro anim Partholoin amal uan tuinde 7c., i.e. Pol. was twenty years in the bishopric... and the soul of B. was seen like the foam of the wave.

313. Catherine, Passion of, (*B.H.L.* i. 251-4). [Nov. 25].
MSS. (1) Egerton 1781, ff. 48[a]-9[b].
(2) *R.I.A.* Reeves 42, pp. 103-5.
(3) *T.C.D.* H. ii. 17, pp. 29-36, 45-6, 81-2.

Inc. Aroile ri oirmitnech boi <isin ard-cathraigh> Alaxandair, i.e. A certain noble king was in the high city Alexandria. (The *Inc.* of (2) is rather different, and it ends with a poem beginning: Relta na cruindi Caiterfhina, i.e. C. the star of the round world.)

314. Christopher the Doghead, Passion of, [May 9].
MSS. (1) Liber Flauus Ferg. Vol. I. Part ii, f. 2ª ; cf. GWYNN, *L.F.F.* p. 23.
(2) *R.I.A.* Hodges and Smith No. 224, p. 16.
(3) *L.Br.* 278ᵇ38-280ª (illegible in parts).
(In (3) preceded by a short piece with the same *incipit*, which the scribe calls 'na briathra becca sin', i.e. 'these few words', containing the story of Christopher and the Christ Child.)

ED. from (1) and (3) by J. FRASER, *Rev. Celt.* xxxiv. 307-35. *Inc.* Bai ingreim mor forsna cristaidib i namsir Déic in impir, i.e. There was a great persecution of the christians in the time of the emperor Decius. *Expl.* ni dernaid irchoid iarsin in sruth don cathraig, i.e. the stream thereafter did no injury to the city. (These Irish authorities give vii Kal. Maii as Christopher's day, where *Kal.* is a mistake for *Id.*)

315. Cirycus and Iulitta, Passion of, (*B.H.L.* i. 271-3), [June 16].
MSS. (1) Egerton 1781, ff. 45ᵇ-8ª.
(2) Dublin, King's Inns, No. 10, f. 15ᵇ (largely illegible).
(3) Brit. Mus. Additional 30,512, f. 90ᶜ.
Inc. Is annso tinnscainter betha anorach naemtha Cirisius 7 a mathar, i.e. Here beginneth the honourable saintly life of C. and his mother. Homiletic ending.

316. Eulalia, story of.
MSS. (1) Egerton 91, f. 67ᵇ.
(2) Dublin Franciscans, A. 9 (3) p. 27.
Inc. Aroile banscal lan-cluach, Eulolia a hainm, i.e. There was a notable lady, named E. *Expl.* 7 grad Muire co dermair aice, i.e. and she had intense love for Mary.

317. Eustathius (Eustachius, Placidus). (V. *B.H.L.* i. 414). [Sept. 20].
MSS. (1) Liber Flau. Ferg. vol. II. Part iv, f. 8ᶜ (v. GWYNN, *L.F.F.* p. 38).
(2) *R.I.A.* 23. O. 4, p. 16.
Inc. Eustasius naem dar ainm ar tus Placidus, i.e. St. E. whose former name was P. *Expl.* 12 Kal. do mi October.

318. Francis of Assisi. [Oct. 4].

MS. (1) King's Inns, Dublin, No. 19, pp. 649-72.

Inc. Ecce nos reliquimus omnia, etc. Ends imperfectly: deinidh machtnamh aran sgathán áluinn úd, leanaidh a shompla, cuiridh... i.e. marvel at that beauteous mirror, follow his example, place...

319. George, Passion of, (*B.H.L.* i. 502-6), [Apr. 23].

A. MS. (1) *L.Br.* 190^b-3^b.

B. MSS. (2) *Paris*, f. 38^b-40.
(3) Egerton 91, f. 11^a.
(4) Book of Fermoy, f. 38^a-42^d (imperfect at beginning).

C. MS. (5) Liber Flauus Ferg. Vol. II. Part v, f. 1^a (cf. GWYNN *L.F.F.* p. 38).

ED. from (1) ATKINSON, *Passions*, pp. 71-81, 313-324. There are three recensions. For a comparison of A and B, see ATKINSON, u. s. pp. 313-4. *Inc.* A: Pretiosa est in conspectu Domini mors sanctorum eius. *Expl.* tria procept Georgi noib, i.e. through the preaching of St. George (homiletic ending). *Inc.* B: Deus querit eum qui persecutionem patitur. *Expl.* as C. *Inc.* C: Fecht naen dar gab Dacianus impir flaithemnus, i.e. Once upon a time when the emperor D. succeeded to the government. *Expl.* dogab baisted... a nainm an Athar 7c., i.e. he received baptism in the name, etc.

320. Gregory the Great, Tract or Homily on, [March 12].

MS. (1) *Y.B.L.* cols. 858-863, facs. pp. 164^a-6^b.
(2) *Paris*, ff. 41^a-2^c.
(3) *T.C.D.* H. ii. 17, pp. 423-8.
(4) Egerton 91, f. 30^c.

ED. from (1) by MEYER, *Zeitsch. f. Celt. Phil.* xii. 367-74. In (2) this is entitled a Life (Betha) of St. G., which it certainly is not; in (1) (3) it is called 'Proicept', Preaching of St. G. *Inc.* Tunc dicet Rex his qui a dextris eius sunt. Homiletic ending. In (4) it has no title, and has a different incipit: Is muirbuilech inti dorinne nem 7 talam, 7 na cethra duile, i.e. Marvellous is He who made heaven and earth and the four elements. It has the same ending.

321. Gregory the Great, stories of.

(a) The widow who laughed at Mass.

MSS. (1) *Rawl.* B. 512, f. 143[d] (imperfect).
(2) Laud Misc. 610, f. 14[c].
(3) *R.I.A.* Hodges and Smith No. 150, p. 165.

Ed. K. Meyer from (2), *Zeitsch. f. Celt. Phil.* iii. 36. *Inc.* Araile domnach do Griguir oc edbairt cuirp Crist, i.e. One day when G. was offering the Body of Christ.

(b) His grief over unconfessed sins.

MS. (1) *Rawl.* B. 512, f. 41[b].

Ed. K. Meyer from (1), u.s. p. 30. *Inc.* Imroraid Grigoir... do pecdaib inclithib na ndoine, i.e. G. was meditating on the secret sins of men.

322. Gregory (Thaumaturgus?), [November 17], story of, and the two brothers who contended for possession of a lake. (D'Imthecht Grigoir annso, i.e. Of the travels of Gregory.)

MS. (1) Edinb. Adv. Lib. V, ff. 5[a]-6[b].

Inc. Dia mbui Grigoir Roma oc imtecht feruind Pointi, i.e. When Gregory of Rome was traversing the land of Pontus. (The mediaeval Irish only knew one Gregory; accordingly the writer calls the subject of this story Gregory of Rome, but the reference to Pontus shows that the Thaumaturge is meant. There is a similar confusion *Fél.*[2], pp. 100, 471.) The story of the two brothers and the lake occurs in the homily on Gregory, No. 320 supra, *Zeitsch. f. Celt. Phil.* xii. 368; but the reference to Pontus has been obliterated.

323. Iacopus Intercisus, of Persia, Passion of, (*B.H.L.* i. 610-1), [Nov. 27].

MSS. (1) Egerton 1781, ff. 41 v[o] - 43 r[o].
(2) Brit. Mus. Additional 30,512, f. 88[a].
(3) *T.C.D.* H. i. 17, ff. 31-4; copied from (2).

Inc. Aroile mairtir uasal do boi a crich na Pers dar comainm Iacopus, i.e. There was a certain noble martyr in the region of the Persians, whose name was I. *Expl.* annsa .v. Kal. do mi Desimber fuair in martra sin, i.e. on the 5th of the Calends of Dec. he received this (crown of) martyrdom.

324. James, the son of Zebedee, Passion of, (*B.H.L.* i. 604), [July 25].

MSS. (1) *L.Br.* 177ª-8ᵇ.
(2) *R.I.A.* Reeves 1, pp. 66ᵇ-70ª.
(3) Edinb. Adv. Lib. I, pp. 6ᵇ-7ᵇ.
(4) *T.C.D.* H. iv. 22, pp. 226-31.

Ed. from (1) by Atkinson u. s. pp. 102-6, 346-51. *Inc.* Luid Iacop mor mac Zepedei... co mboi oc procept... i tir Iuda 7c., i.e. J. the great, son of Z., went and preached in the land of Judah. *Expl.* 7 dichenntar he iarum aroen fri hapstal in Choimded... i.e. and he was afterwards beheaded together with the apostle of the Lord...

325. John Baptist, Passion of, [June 24, Aug. 29].

MSS. (1) *L.Br.* 187ᵇ-9ª.
(2) *Y.B.L.* cols. 849-851 ; facs. 159ᵇ-160ᵇ.
(3) Edinb. Adv. Lib. I, pp. 14ª-5ª.
(4) ib. V, f. 6 (a shorter version).
(5) Liber Flauus Ferg. vol. I. Part iv, f. 2ᵈ-3ᶜ (v. Gwynn, *L.F.F.* p. 27).

Edd. from (1) by Atkinson, u. s. pp. 64-8 ; 304-9 ; from (2) by Käte Müller-Lisowski, *Zeitsch. f. Celt. Phil.* xiv. 145-53. *Inc.* Bui aroile fer angid... i nIerusalem... Hiruath Agrippa, i.e. there was a certain cruel man in J. called H. A. *Expl.* do chind na hogi 7 in martir noemdai, i. e. by the head of the virgin and of the holy martyr.

326. John Baptist, on the birth and beheading of.

MS. (1) Egerton 91, f. 46ᵇ-8ᶜ.

Inc. Do geinemain Eoin baisti annso, mar ader an Legenda auria, geinemain E. b. do beth o Gaibriel aingel ina techtairecht, i.e. Of the birth of J. B. here, as the Legenda Aurea says, that the birth of J. B. was (announced) by the angel G. in his embassage. *Expl.* 7 do teithed do shir aran adbar sin, i.e. and fled afar for this reason. Then follows (f. 48ᶜ) Do dicendad E. B. ann, mar ader Legenda auria, i.e. Of the beheading of J. B., as says the L. A. ; ends imperfectly f. 48ᵈ ; cf. *Aurea Legenda*, ed. Graesse, p. 356.

327. John Baptist, on the head of.

MS. (1) Dublin, King's Inns, No. 10, f. 45ᶜ.

Inc. Bai Eoin Baptaist hi cuimriuch la Hiruath, i.e. J. B. was imprisoned by Herod. *Expl.* inna mirboile dognitis cech lai tri cend Ioin, i.e. the miracles, which were done daily through the head of John.

[A homily on John's mission to Christ, Matth. xi, Luke vii, in *T.C.D.* H. ii. 15a, p. 95^{b}.]

328. John the Evangelist, Life of, [Dec. 27].

MS. (1) Liber Flauus Ferg. vol. I. Part. iv, f. 1^{a}; cf. GWYNN, *L.F.F.* p. 27.

Imperfect at the beginning. Ends with a prayer for whoever shall read or copy this Life, and a note that it had been translated from the Latin by Augustine Magradin, Canon of Saints' Island in Lough Ree (see *V.S.H.* pp. XXI-II), ' and let every one who shall read it give a blessing on the soul of the said Canon '.

329. John the Evangelist, Life of.

MS. (1) Liber Flauus, u.s. f. 1^{c}; cf. GWYNN, u.s.

Inc. Foir siu misi, a Duilemain, i.e. Help me, O Creator. ***Expl.*** Geinemain anti Crist 7 betha Eoin Bruinne conuigi sin, i.e. so far of the Birth of Christ, and the Life of John of the Breast.

330. Iordanus, Miracles of, (*B.H.L.* i. 659 f.), [Feb. 23].

MSS. (1) *T.C.D.* H. iii. 6, p. 57.
(2) *R.I.A.* Hodges and Smith No. 150, p. 149.

Inc. Neach naomhtha ro bhí 'san doman roimhe so dárbh ainm I., i.e. There was formerly in the world a holy person, named I. *Expl.* ba saoi chraibhthioch í o sin amach, i.e. she became a paragon of devotion thenceforth.

331. Iuliana, Life and Passion of, (*B.H.L.* i. 670-1), [Feb. 16].

MSS. (1) Book of Fermoy, ff. 57^{b}-8^{a}.
(2) *Paris*, ff. 43^{c}-4^{c}.
(3) Egerton 1781, ff. 43 r° - 4 r°.
(4) Liber Flau. Ferg. vol. II. Part i, ff. 9^{c}-10^{c}. (Cf. GWYNN, *L.F.F.* p. 31.)
(5) Egerton 136, f. 41^{b}.
(6) *T.C.D.* H. i. 11, f. 35^{b}; copied from (5).
(7) *R.I.A.* 24. L. 11, f. 32 r° (imperfect at beginning).

ED. from (2) by VENDRYES, *Rev. Celt.* xxxiii. 311-23. *Inc.* Ro

boi aroili urraigi... Eleseus (Elexius)... i.e. There was a certain deputy named E. *Expl.* iduatar ethaidi... a corp... tre briathraib na hoigi I., i.e. and the birds devoured his body through the words of the virgin I.; cf. notes to *Félire* at Feb. 16, *Fél.*[1] p. LII; *Fél.*[2] p. 74.

Iulitta, v. Cirycus.

332. Laurentius, diaconus, Life, (*B.H.L.* ii. 708-9), [Aug. 10].
MSS. (1) Brit. Mus. Add. 30,512, f. 117[c].
(2) *T.C.D.* H. i. 17, f. 16[b]; copied from (1).
Inc. Bui Sexus Papa 'sa Roim 'na biccaire a ninud Dia ar talmain, 7 ro bui sin Labras co nonoir, i.e. Sixtus was pope in Rome as vicar in place of God on earth, and this Laurence was in honour. *Expl.* docum na creidmi ar son na Paisi sin, i.e. to the faith on account of this Passion.

333. Longinus, Life or Passion of, (*B.H.L.* ii. 737-8), [Mar. 15].
MSS. (1) *L.Br.* 181[b]-3[a].
(2) *Paris*, f. 42[d]-3[b].
(3) Egerton 91, f. 13[a] (much abraded, and incomplete).
(4) Egerton 136, p. 85 (slightly defective at end).
ED. from (1), ATKINSON, u.s. pp. 60-4; 300-4. *Inc.* Dia mbui Crist hi croich, i.e. When Christ was on the Cross. *Expl.* Adnaicther L... la cach co honorach, 7 fognid firta... iarna eccaib, i.e. and all buried L. honourably, and he works miracles... after his death.

334. Marcellinus, Passion of.
MSS. (1) *L.Br.* pp. 7[a]-9[a]; incomplete at the beginning.
(2) Laud Misc. 610, ff. 25-6.
(3) Egerton 91, ff. 60[b]-63[c]; with the title: Betha na manach nEigiptach, i.e. Life of the Egyptian monks.
(4) Egerton 92, f. 12; only a single folio, containing the conclusion.
(5) *Paris*, ff. 112[c]-6[d]; with the title: Stair manach nEibhit, i.e. Story of the monks of Egypt.
(6) Bodl. Libr. Ashmole 1763, f. 58 (fragment).
ED. from (1), ATKINSON, u.s. pp. 55-9; 293-9. (The narrative begins with the story of Paphnutius, his miracles in Egypt, his

mutilation at Rome, and his healing by Marcellinus ; and then diverges to the history of the latter.) *Inc.* (2) (3): Bai comthinol manach craibdech ocht blianna hi tir Egept, i.e. There was a convention of religious monks eight years in the land of Egypt. *Expl.* vii (vi) bliadna ochtmogat 7 da cét iar Cesad Crist indsin, i.e. this was 287 (286) years after the Passion of Christ. *Inc.* (5): Arale la dorala for menmain Pasinutius ab, dol do chuartugud ditreb na hEgipti, i.e. One day it occurred to the mind of the abbot P. to make a visitation of the deserts of Egypt. Mr. Flower believes that under the Paphnutius of this story no less than four different persons are combined, (1) Paphnutius the hagiographer ; (2) P. the confessor ; (3) P. the martyr ; (4) P. who converted Thais. If this is so, it would be interesting to know whether this triumph of conflation was due to the Irish writer, or whether it existed already, at any rate in part, in the sources which he used.

335. Margaret, Life of, (*B.H.L.* ii. 787-8.), [July 20].

A. MSS. (1) Egerton 1781, ff. 49^{c}-53^{c}.
(2) Laud Misc. 610, ff. 7^{a}-8^{d}.
(3) Erlangen, Univ. Libr. No. 1800, ff. 2^{a}-41^{b}.
(4) *T.C.D.* H. iii. 6, pp. 595-606.
(5) ib. H. iii. 23, pp. 345-355.
(6) *R.I.A.* Hodges and Smith No. 12, pp. 379-390.
(7) ib. ib. No. 168, f. 96 v°.
(8) Edinb. Adv. Lib. LVIII, pp. 283-91.

B. (9) *R.I.A.* Reeves 42, pp. 30^{a}-33^{b}.

Ed. For an account of (3) with extracts, by Stern, see *Zeitsch. f. Celt. Phil.* i. 119-137. There seem to be two recensions. *Inc.* A: Gein suthain socinelae... .i. Margrec, i.e. there was an immortal well-descended birth... viz. Margaret. *Expl.* A: Conad isin marbhna 'san Mairgrec conuici sin, i.e. so thus far is the elegy on M. *Inc.* B: Araile uasal-athair 7 ard-cumachtach boi forin popul ngentlide uili, darbo comainm Teotocius, i.e. There was a certain patriarch and man of high authority over all the heathen folk named Theodosius. *Expl.* B: gurab hisin betha 7 martra 'san Margreg, i.e. so this is the Life and martyrdom of M. (A certainly, and probably B also, is based on the apocryphal Acts printed by Mombritius, II, f. ciii v° - cvii r°.)

336. Martin, bp., of Tours, Life of, [Nov. 11].
MSS. (1) *L.Br.* 59^{a}.
(2) Dublin, King's Inns, No. 10, ff. 48^{d}-51^{a}.
ED. by Whitley STOKES from (1), *Rev. Celt.* ii. 383-402. *Inc.* Nemo potest duobus dominis seruire. Homiletic ending. (This homily is based on the Life printed by MOMBRITIUS, II, ff. CVII r^{o}-CXII v^{o}.)

337. Mary (B.V.M.), History of.
MS. (1) Liber Flauus Ferg. vol. II. Part i, ff. 2^{a}-6^{c}. Cf. GWYNN, *L.F.F.* p. 31.
Inc. Iacob mac Ioseb... bui ina oilemain, i.e. J. son of J. was nurturing her. *Expl.* 7 creidim uile gach ni aderid Bar Simeon, i.e. and I believe everything which Barsimeon saith.

338. Mary (B.V.M.), Miracles of.
MSS. (1) *T.C.D.* H. iii. 6, p. 573.
(2) *R.I.A.* Hodges and Smith No. 150, p. 150.
(3) ib. ib. 12, p. 179.
(4) Egerton 112, ff. 521-2.
Inc. Do bi lanama suairc, i.e. There was a gracious couple. *Expl.* tugsad moladh don Trionoid 7 do Muire 7c., i.e. they gave praise to the Trinity and to Mary, etc.

339. Mary (B.V.M.). De dispositione corporis Marie et mira pulchritudine eius.
MS. (1) *R.I.A.* Reeves 42, pp. 118^{a}-9^{b}.
Expl. A fhir, dobeir in onoir sin damsa, i.e. O man, thou givest this honour to me.

340. Mary (B.V.M.), Legend of.
MSS. (1) Laud Misc. 610, ff. 34^{a}-7^{d}.
(2) *Paris*, f. 14^{d} (fragment).
Inc. Araile uair... da roebi naem-<m>athair in Comded a<g> sirgabail a hirnaigthi, i.e. Once, when the holy mother of the Lord was reciting her prayers. Ends with the dispersal of the Apostles to different lands : 7 is intu ro batar ac urdurcugud breithi De no gur mithid le Dia a mbreith cuigi fein 7c., i.e. and they remained in them, glorifying the judgment of God, until God thought fit to take them to Himself, etc.

341. Mary (B.V.M.), Testament of, (Timna Muire).

MS. (1) Liber Flauus Ferg. vol. II. Part v, ff. 5^{a}-7^{c} (cf. GWYNN, *L.F.F.* p. 39).

Begins in much the same way as the preceding tract. *Expl.* tar eis Muiri d'fagbail ag Issu, i.e. leaving Mary with Jesus.

342. Mary (B.V.M.). De statu et modo uiuendi uirginis Mariae post ascensionem Filii eius.

MS. (1) Dublin, King's Inns, No. 19 (3), pp. 365-88.

Inc. Do stad 7 do bheatha Mhuire, 7c. *Expl.* oir molfaid na haingil 7 na hardaingil tú, 7c., i.e. for the angels and archangels will praise thee.

343. Mary (B.V.M.). Her mystic converse with her Son.

MSS. (1) Brit. Mus. Additional 11,809, f. 10.

(2) *R.I.A.* Reeves 42, pp. 26^{a}-8^{a}.

Inc. Don comrad glan-ruine donid Muire 7 a mac andso, amal adeir Germanus 7c., i.e. Of the fair mystic converse which Mary and her Son hold, as saith Germanus, etc. *Expl.* berad lium a mflaithemnus fein tu tre bithu sir, i.e. I will take thee with me to my own kingdom for ever and ever.

344. Mary (B.V.M.), Death and Assumption of.

MSS. (1) Brit. Mus. Add. 11,809, ff. 29^{b}-31^{a}.

(2) *R.I.A.* Reeves 1, pp. 2^{b}-11^{b}.

Inc. Do bás Muire, 7 da dul a flaithemnus do reir Iohannes Damasenus 7 Cosmas Iuuenalis. An tan dob ail la hIsu a mathair do breith on tsaegal, i.e. Of the death of M., and her going to the kingdom, according to J. D. and C. J. *Expl.* (1) ina ninadaib fein iad, amail derbus an scriptuir uile, i.e. in their own places as the whole scripture shows. *Expl.* (2) curab amlaid sin do crichnaiged in lebur so doronad do Muire 7 dia Mac in sec. sec., i.e. and so was finished this book which was made for Mary and her Son, etc.

In (1) this tract is followed by another, f. 31^{a}, Dona haieraib examla do ceimnig Muire ag dul suas, i.e. Of the various airs which Mary passed through in going up. It ends imperfectly, f. 31^{d} : 7 do sil ar fud an domain he, 7 isi do daing..., i.e. and sowed it throughout the world, and it is she that strengthened...

345. Mary (B.V.M.), Homily on, (cf. *B.H.L.* ii. 791-3).
MSS. (1) *Y.B.L.* cols. 839-43, facs. pp. 154^b^-6^b^ (imperfect).
(2) King's Inns, Dublin, No. 10, f. 51^a^.
(Based on one of the apocryphal narratives; contains the story of the suitors and the rods.) *Inc.* Terra dedit fructum suum.

346. Mary (B.V.M.), Story of, and a drowning child.
MS. (1) *Paris*, f. 29^a^.
Ed. by Vendryes, *Rev. Celt.* xxxi. 306-9. *Inc.* Fechtus aili... isna tirib tháir robói ben 7 a mac ina farrad, i.e. Once on a time in the lands eastwards there was a woman, and her child with her.

347. Mary of Egypt, Life of, (*B.H.L.* ii. 801-2), [April 2, 9].
A. MS. (1) Liber Flauus Ferg. vol. II. Part iv, f. 10; v. Gwynn, *L.F.F.* p. 38.
B. MSS. (2) Brit. Mus. Additional 30,512, f. 75^a^.
(3) *T.C.D.* H. i. 17, ff. 35-43; copied from (2).
Inc. A: Muire Eidheiptach cia do bi 'na bain-peccaidh ar tus, i.e. Mary of Egypt though she was at first a sinful woman. *Expl.* 7 tuc gloir do Dhia, i.e. and gave glory to God. (Cf. Gwynn, *L.F.F.* p. 38.) *Inc.* B: Bui ri soimm, suilbir, socarthanach glicc, gaesmur, i.e. There was a king, rich, eloquent, amiable, astute and wise. *Expl.* ara mbethaid budein in sec. sec., i.e. for their own life for ever. (Mr. Flower informs me that B is not taken from the Latin, but derived from Norman-French, probably through English.)

348. Mary Magdalene, Homily on, [July 22].
MS. (1) *T.C.D.* H. ii. 15a, p. 95 (a mere fragment)

349. Michael, Homily on, [Sept. 29].
MSS. (1) *L.Br.* 72^a^-3^b^.
(2) *T.C.D.* H. ii. 15a, pp. 69, 70 (imperfect).
(3) A portion of this homily on the different orders of angels occurs in *Y.B.L.* cols. 869 f., facs. 169^b^-70^a^, but it does not contain the appearance of the archangel 'in monte Gargano'.
Ed. from (1) Atkinson, u.s. pp. 213-9; 451-7. *Inc.* Millia millium ministrabant ei. Homiletic ending.

350. Michael, Second homily on.
MSS. (1) *L.Br.* 201[a]-2[a].
(2) *Paris*, f. 105[d]-7[b]; with the title: Gleo Michil resin beist, i.e. Contest of M. with the monster.

ED. from (1) by ATKINSON, u. s. pp. 240-4; 477-8. *Inc.* Angelis suis mandauit de te Deus. Homiletic ending.

351. Michael, Tract on.
MSS. (1) Liber Flauus Ferg. vol. II. Part i, f. 1[b].
(2) ib. ib. Part iv, f. 1[d].

According to Mr. GWYNN (*L.F.F.* pp. 30-36) these are two copies of the same tract. The beginning of (1) is very illegible. *Inc.* (2) Is e Michel ro hairmitneada hi nim 7 a talmain, i.e. It is M. who was honoured in heaven and on earth. *Expl.* (2) is tria Michel dorigned abcolipsi, i.e. it is through M. that the apocalypse was made.

352. Ninianus, ep., apostolus Pictorum, (v. *B.H.L.* ii. 902), [Sept. 16].

USSHER, *Works*, vi. 209, after citing Ailred of Rievaulx' Life of St. Ninian, continues: Extat et apud Hibernos nostros eiusdem Niniani uita. This has been understood, e.g. by SKENE, *Celtic Scotland*, ii. 3, to imply an Irish Life, but I do not think the inference is certain. But, whether Irish or Latin, the Life has not, so far, been discovered. Ussher's statement is quoted by the Bollandists, *AA. SS.* Sept. v. 231.

Paphnutius, v. Marcellinus.

353. Paul, the Apostle, Life of.
MSS. (1) *R.I.A.* Hodges and Smith No. 168, f. 133.
(2) King's Inns, Dublin, No. 19, pp. 441-56.

Inc. 'Arna faicsin do Dia... an buaidhred 7 an cathugadh do bhi ar chloinn Israel 'san Eigipt, i.e. When God had seen the trouble and oppression which the children of I. suffered in E. *Expl.* do bhi árna lionad o ghrásaibh Dé, i.e. that he had been filled with the grace of God.

354. Paul, Vision of, 'Aislinge Poil do pianaib Ifirn,' i.e. Paul's Vision of the pains of Hell.

MS. (1) Liber Flauus Ferg. vol. II. Part iv, f. 5[d] (imperfect; cf. GWYNN, *L.F.F.* p. 36).

355. Paul, Beheading of.

MSS. (1) *Rawl.* B. 513, f. 6[d].
(2) Dublin, King's Inns, No. 10, f. 54[b].
(3) Egerton 136, f. 47[b].
(4) *T.C.D.* H. i. 11, f. 38[b]; copied from (3).
(5) Edinb. Adv. Lib. V, f. 6[d] (illegible at beginning).

Inc. Dia mboi Pol apstal a cuibrech ag Ner Segsair (*sic*), i.e. While P. the ap. was imprisoned under Nero Caesar. *Expl.* 7 nir sil en bainne fola aistibh o sin ale, i.e. and no drop of blood fell from them thenceforward.

356. Peter, the Apostle, Life of.

MSS. (1) *R.I.A.* Hodges and Smith No. 168, ff. 125 v[o]-132.
(2) Dublin, King's Inns, No. 19, pp. 421-40.

Inc. Fiafraigidh Iosa Criost... an ceist so, i.e. J. C. asks this question. *Expl.* do comharthuighedh gurab e féin teampoll an Spioraid Naoimh, 7c., i.e. it was indicated that he was himself a temple of the Holy Ghost, etc.

357. Peter and Paul, Passion of, [June 29].

MSS. (1) *L.Br.* 172[b]-5[a].
(2) Liber Flauus Ferg. vol. II. Part ii, f. 10[c]; cf. GWYNN, *L.F.F.* p. 33.
(3) *R.I.A.* Reeves 1, pp. 53[a]-60[a].

ED. from (1) ATKINSON, u.s. pp. 86-95; 329-339. *Inc.* Beati qui persecutionem patiuntur. Homiletic ending.

358. Philip, the Apostle, Passion of, [May 1].

MSS. (1) *L.Br.* 179[b]-180[b].
(2) Liber Flauus Ferg. vol. I. Part iii, f. 7[b]; cf. GWYNN, *L.F.F.* p. 27.
(3) King's Inns, Dublin, No. 10, f. 47[a].
(4) Edinb. Adv. Lib. I, pp. 4[b]-5[a].
(5) *T.C.D.* H. iv. 22, pp. 219 f.

ED. from (1) ATKINSON, u.s. pp. 110-3; 356-8. *Inc.* Bui Pilip apstal da fichit bliadan oc... procept isin Scethia, i.e. P. the Apostle was forty years preaching in S. *Expl.* Ro adnacht a dá

ingen... oen díb dia deis... 7 oen ele dia chlí, i.e. two of his daughters were buried... one on his right and the other on his left. Homiletic ending.

359. Sebastian, (*B.H.L.* ii. 1093-4), [Jan. 20].

MSS. (1) *R.I.A.* Hodges and Smith No. 168, ff. 100 v°-105 r°.

(2) King's Inns, Dublin, No. 19, pp. 555-68.

Inc. An patriarch Iacob, an tan do bhi ag iongaire caorach athar a cheile .i. Laban, i.e. When the p. J. was tending the sheep of his wife's father, Laban. Ends with quotations from Ambrose, Augustine... Bede, 7 moran eile, i.e. and many others.

360. Silvester, Pope, History of, (*B.H.L.* ii. 1119-21), [Dec. 31].

MSS. (1) *L.Br.* 4^a-6^b (imperfect at end).

(2) Laud Misc. 610, f. 6 (a mere fragment = lines 359-384 of Atkinson's edition).

Ed. from (1) Atkinson, u.s. pp. 49-54; 286-293. *Inc.* Siluester tra, espuc firen foitnech he, i.e. Now Silvester was a righteous patient bishop.

361. Stephen, Protomartyr, Passion of, [Dec. 26].

MS. (1) *L.Br.* 34.

Ed. Atkinson, u.s. pp. 81-2; 324-5. *Inc.* In mundo pressuram habe<bi>tis; the conclusion is *Acts*, vi. 8 - viii. 2, in Latin; then follows

362. Stephen. Revelation of his body to the Presbyter Lucianus, (*B.H.L.* ii. 1136-7).

MS. (1) *L.Br.* 34^b-5^b.

Ed. Atkinson, u.s. pp. 82-6; 325-9. *Inc.* Do faillsiugud a chuirp so sis amal ro faillsig in Coimdiu di aroli fir noem, i.e. Of the revelation of his body, how the Lord revealed it to a certain holy man.

363. Thomas, the Apostle, Homily on the incredulity of, [Dec. 21].

MSS. (1) *L.Br.* 194^a-8^a.

(2) *Paris*, f. 21^a (the latter part only, beginning at *L.Br.* 197^a14).

Ed. from (1) Atkinson, u. s. pp. 227-234, 465-470. *Inc.* Et post dies octo, etc. Homiletic ending.

364. Thomas of Canterbury, Life of, [Dec. 29].

MSS. (all modern).

(1) *T.C.D.* H. iii. 6, pp. 579-595.
(2) King's Inns, Dublin, No. 19.
(3) *R.I.A.* Hodges and Smith No. 150, p. 137.
(4) ib. ib. No. 12, p. 278.
(5) ib. ib. No. 168, f. 89.
(6) Egerton 112, ff. 503-7.

Inc. Fecht naen da raib bruigeisech a Lundain, i.e. There was once a burgess of London. *Expl.* na miorbuilleda sin do foillsiughadh o Dhia air St. Thomas, i.e. that these miracles should be shown forth by God on St. T.

INDEX OF PLACE NAMES IN THE CATALOGUE

In this Index, bar. = barony; Co. = county.

INDEX OF PERSONS IN THE CATALOGUE

In this Index, ab. = abbot; bp. = bishop; k. = king; s. = son of.

LIST OF THE PRINCIPAL ABBREVIATIONS USED

AA. SS. = *Acta Sanctorum*, the great Bollandist Collection.

ABBOTT and GWYNN, *Cat.* = *Catalogue of the Irish MSS. in... Trinity College*, Dublin, by... T. K. ABBOTT and E. J. GWYNN (1921).

Anecd. = *Anecdota from Irish Manuscripts*, ed. BERGIN, BEST, MEYER and O'KEEFFE, 1907 ff.

Arch. f. Celt. Lex. = *Archiv für celtische Lexicographie*, 3 vols., 1900-7.

ATKINSON, *Passions* = *Passions and Homilies from the Leabhar Breac*, ed. R. ATKINSON, 1887.

B.B. = *Book of Ballymote*, facsimile, 1887.

BEST, *Bibliography* = *Bibliography of... printed Irish Literature*, by R. I. BEST, 1913.

B.H.L. = *Bibliotheca Hagiographica Latina*, edited by the Bollandists, 2 vols., 1898-1901. Supplementum, ed. 2, 1911.

B.N.E. = *Bethada Ndem nÉrenn*, ed. C. PLUMMER, 2 vols., 1922.

Cáin Adamnáin, ed. K. MEYER, *Anecdota Oxoniensia*, 1905.

CAPGRAVE = *Noua Legenda Anglie*, ed. HORSTMAN, 2 vols., 1901.

Cod. Sal. = *Acta SS. Hiberniae ex Codice Salmanticensi*, ed. DE SMEDT and DE BACKER, 1888.

COLGAN, *AA. SS.* = COLGAN, *Acta Sanctorum Hiberniae*, 1645.

DINNEEN = Stowe MS. No. 9 in *R.I.A.*

Ériu, the Journal of the School of Irish Learning, 1904 ff.

ed., edd. = edition, editions.

F. = MS. No. 33, Franciscan Convent, Dublin.

Fél.[1] = *Félire of Oengus*, ed. Whitley STOKES, *R.I.A.*, 1880.

Fél.[2] = The Same, ed. by the Same, *H.B.S.*, 1905.

Four Masters = *Annals of... Ireland by the Four Masters*, ed. John O'DONOVAN. ed. 2, 7 vols. 1856.

Gaelic Journal (*Irisleabhar na Gaedhilge*), 1882 ff.

HARDY = Sir Thomas Duffus HARDY, *Catalogue of Materials relating to the History of Great Britain and Ireland, Rolls Series*, 3 vols. (1862-5).

H.B.S. = *Henry Bradshaw Society*.

L.Br. = *Lebar Brecc*, facsimile, 1876.

L.F.F. = *Liber Flauus Fergusiorum*, MS. in *R.I.A.*

L.H.[1] or *Lib. Hymn.*[1] = *Liber Hymnorum*, ed. TODD, 2 parts, 1855-69, (imperfect).

L.H.[2] or *Lib. Hymn.*[2] = The Same, ed. BERNARD and ATKINSON, *H.B.S.*, 2 vols. 1898.

Lismore Lives = *Lives of Saints from the Book of Lismore*, ed. Whitley STOKES, *Anecdota Oxoniensia*, 1890.

L.L. = *Lebar Laigen, Book of Leinster*, facsimile, 1880.

L.U. = *Lebar na hUidre, Book of the Dun Cow*, facsimile, 1870.

M. = MS. in Marsh's Library, Dublin, Z. 3. 1. 5, formerly V. 3. 4.

MACKINNON'S *Catalogue* = *A Descriptive Catalogue of Gaelic MSS., in Scotland*, by Donald MACKINNON (1912).

Mart. Don. = *Martyrology of Donegal*, ed. O'DONOVAN, TODD and REEVES, 1864.

Mart. Gorm. = *Martyrology of O'Gorman*, ed. Whitley STOKES, *H.B.S.*, 1895.

Mart. Tall. = *Martyrology of Tallaght*, in *L.L*, and ed. by Rev. M. KELLY, 1857.

Nennius = *Irish Version of Nennius*, ed. TODD, 1848.

O'CLERY 1 = MS. Bibl. Roy. Brussels, 2324-40.

O'CLERY 2 = MS. 4190-4200, ib.

O'CURRY, *M. and C.* = *Manners and Customs of the Ancient Irish*, by Eugene O'CURRY, 3 vols., 1873.

PETRIE, *Round Towers* = *The Ecclesiastical Architecture... and Round Towers of Ireland*, by G. PETRIE, ed. 2, 1845.

R.[1] = MS. Rawlinson B. 485 in Bodleian Library.

R.[2] = MS. Rawlinson B. 505, ib.

Rawl. = Rawlinson.

REEVES' *Adamnan* = *Adamnan's Life of St. Columba*, ed. by Dr. Wm. REEVES, 1857.

Rev. Celt. = *Revue Celtique*, 1870 ff.

R.I.A. = Royal Irish Academy.

Silua Gad. = *Silva Gadelica*, a Collection of Tales in Irish, ed. Standish H. O'GRADY, 2 vols., 1892.

T. = MS. in *T.C.D.* E. iii. 11. No. 175.

T.C.D. = Trinity College, Dublin.

Thes. = *Thesaurus Palaeohibernicus*, ed. Whitley STOKES and John STRACHAN, 2 vols. 1901-3.

Three Fragments = *Three Fragments of Annals of Ireland*, ed. O'DONOVAN, 1860.

Three Middle-Irish Homilies, (from *L.Br.*), ed. Whitley STOKES, Calcutta, 1877 (privately printed).

Trias Thaum. = *Triadis Thaumaturgae... Patricii, Columbae, et Brigidae Acta*, ed. J. COLGAN, 1647.

Tribes and Customs of Hy Many, ed. O'DONOVAN, 1843.

USSHER, *Works* = *Works of Archbishop Ussher*, ed. ELRINGTON, 17 vols., 1847-64.

Vita Trip. = Vita Tripartita *The Tripartite Life of Patrick*, ed. Whitley STOKES, *Rolls Series*, 2 vols., 1887.

Voyage of Bran, son of Febal, ed. K. MEYER and A. NUTT, 2 vols., 1895-7.

V.S.H. = *Vitae Sanctorum Hiberniae*, ed. C. PLUMMER, 2 vols., 1910.

Y.B.L. = *Yellow Book of Lecan*, facsimile, 1896.

Zeitsch. f. Celt. Phil. = *Zeitschrift für celtische Philologie*, 1897 ff

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CAROLUS PLUMMER A. M.

COLLEGII CORPORIS CHRISTI APUD OXONIENSES
SOCIUS ET CAPELLANUS
APUD DUNELMENSES IN SACRA THEOLOGIA
APUD DUBLINIENSES IN LITTERIS HONORIS CAUSA DOCTOR
ACADEMIAE BRITANNICAE SOCIUS

ACCEDIT

CATALOGUS HAGIOGRAPHICUS HIBERNIAE
AB EODEM PRO TEMPORE INFORMATUS

BRUXELLES
SOCIÉTÉ DES BOLLANDISTES
BOULEVARD SAINT-MICHEL, 24
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